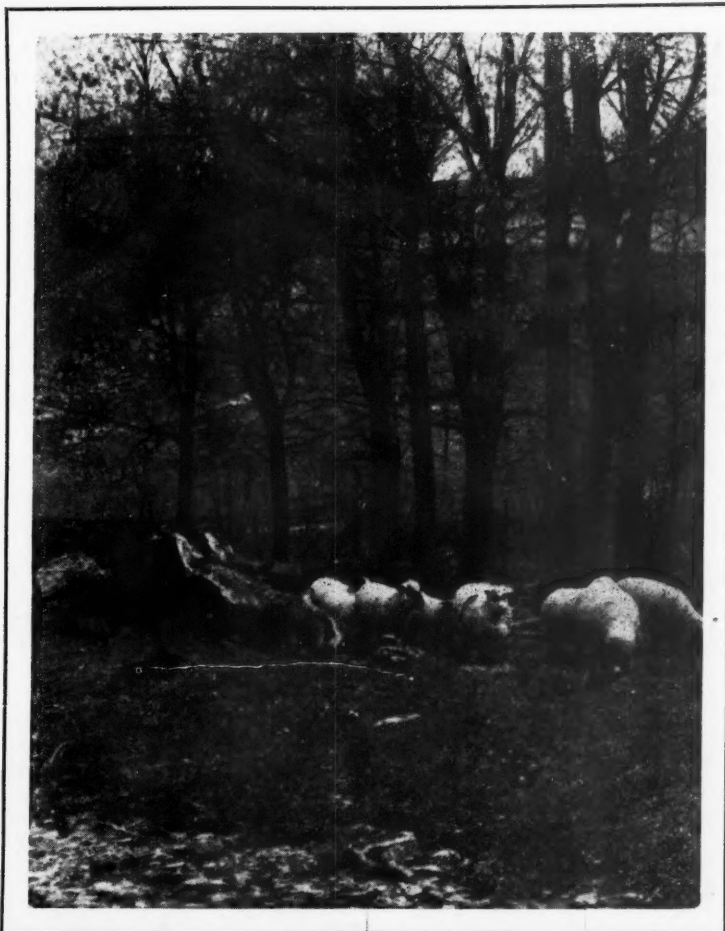


THE DEFENDER

Magazine



February . . 1947
Vol. 21 . . . No. 10

GERALD B. WINROD ★ EDITOR

Seminary Dedication Services

SUNDAY . . . DECEMBER 29, 1946 was a day of historical importance in the progress of foreign Missionary work among the Spanish-speaking peoples of the world.

On that day, the new Defenders Theological Seminary building, located in Rio Piedras, Puerto Rico — erected at a cost of \$24,092.75, was dedicated free from debt.

It was an event that will be long remembered by the throngs of people who attended the services. There is no way of estimating the impact of the meetings for the advancement of Christ's Cause in the West Indies and other Latin areas of the Western Hemisphere.

The afternoon meeting proved to be, in every respect, a beautiful gathering. Delegates were present from practically all of the 102 Defender Churches on the Island, together with Pastors, Missionaries and members of many other religious communions. The spacious auditorium was packed to capacity, with every square foot of standing room taken, long before the native Christian orchestra began playing the opening numbers of the service.

As the meeting progressed, there were twice as many persons outside listening through open windows and the pub-

Personal

THE JANUARY DEFENDER

It contained text of resolutions adopted at the 1946 annual meeting of the Board of Trustees . . . of the Defenders Theological Seminary, pretesting the discriminatory policy leveled against the Editor of THE DEFENDER in 1941 by the three railroad clergy bureaus. As this issue of the magazine was being prepared for press, a letter came from one of the bureaus expressing a desire to rescind the action taken six years ago when persecutors were frantically pulling strings to destroy Dr. Winrod.

lic address system, as on the inside.

There were hymns and Gospel songs . . . prayers . . . Scripture readings . . . numbers by the famous Crusaders Choir, a musical aggregation of forty trained voices . . . addresses by representatives of the faculty, student body and educational systems of Puerto Rico . . . a stirring talk by Mr. Augusto P. Alvarez, mayor of Rio Piedras . . . telegrams and cablegrams from leaders in public life, both on the Island and in the continental United States . . . the unveiling of an American flag presented by Mr. Henry W. Samson of Washington, D. C. . . . a message by Miss

Geraldine Winrod . . . and the dedication sermon by Dr. Winrod.

The service lasted three hours, with scarcely a move on the part of anyone seated or standing. Everything was in the Spanish tongue, with those who lacked mastery of the language, speaking through interpreters.

The motto of the Seminary became the theme of the dedication services — "Christus Noster Dux." All addresses and musical selections were woven around this thought.

It was therefore necessary for Geraldine to speak during the early part of the afternoon meeting and explain how the Motto came to be chosen. An abridgement of her remarks follows:

Miss Winrod's Message Interpreted into Spanish by Mrs. Elenia G. de Rolon

I bring you greetings from many Christian young people in the continental United States. I feel honored to have a part in this important program.

The official name of this auditorium,

— Turn To Page 14.



Following the dedication service, the student body climbed to the top of the new Seminary building and in a spirit of good hilarity posed for the above picture.

DEFENDER MAGAZINE

Missionary Work In Europe

Abraham Vereide . . . Washington, D. C.

WE WENT BY TRAIN from Zurich to Frankfort. First was the glimpse of physical destruction in wrecked buildings, blasted bridges, shattered railroad engines and trains. Here and there were pieces of equipment or parts of an airplane.

The physical destruction was appalling, particularly in industrial cities and in the larger centers where approximately 75 per cent of the cities are ruined.

The second impression was that of the people. They still seem to be much in a daze. Bewilderment and confusion prevail.

Third was the evidence of hunger. In one place the people fought for a piece of potato or a crust of bread.

We were entertained in beautiful Harnack House, erected for Mr. Goebbels' staff near the American headquarters, and in a magnificent restaurant called Truman Hall. There we had good meals with excellent German service and music throughout. General Clay impressed us as a man of understanding and ability who had his task pretty well in hand. He gave us full freedom of action and every cooperation and support.

Governor Sewell called his staff together for council and detailed planning. Doctor Taylor, head of the Education Section, and Doctor Olson, head of the Religious Section, gave us further guidance and instruction, as did the heads of other sections of our extensively organized occupation program. This gave us a picture of what our men had to start with—a wrecked economy, a

blasted and devastated Germany, fear and suspicion among the people.

We moved into a Country where there was no government, no money, no material, no food supply, no building material, no responsible leadership. Everything had to come from America. What a gigantic job and what a tremendous work they have already accomplished. This has been particularly so in view of the frequent changes in personnel.

As Germany is divided into four zones with a separate government and separate program of rehabilitation in each zone, so Berlin is divided. The university,

MR. VEREIDE is director of the famed "Breakfast and Luncheon Groups" at the Nation's Capital whose roster includes many Senators, Representatives, Jurists and other leaders.

Its members and guests meet regularly for prayer, Bible study, fellowship and spiritual guidance. President Truman frequently attends the meetings. The organization has become a creative force for righteousness in the life of the Nation.

Mr. Vereide penned the accompanying report after a recent missionary tour of Germany. In a letter to THE DEFENDER, he says: "My trip was made by arrangement of the State and War Departments."

Dr. Louis R. Patmont, director of the Defenders' Evangelistic and Missionary Relief ministry on the continent, commends this report and says: "I approve what Brother Vereide has written. His observations parallel my own."

radio station, city hall, and the old palace and Parliament buildings are in the Russian sector. The over-shadowing influence in Berlin seems to be that of Russia. Inter-Allied conferences are held regularly and some progress has been made toward understanding and cooperation; but suspicion, fear, and apprehension were much in evidence.

A doctor in the Russian sector who is leader for twenty small groups for prayer, Bible study, and Christian fellowship—IN SPITE OF THE FACT THAT THE RUSSIANS HAD PROHIBITED SUCH GATHERINGS—took me by the hand and said tearfully: "Pray for us and help us." He and others wanted very much to get into the American sector of Berlin or into the American zone. Living conditions are hard. We saw women cleaning bricks and women and children pulling loaded wagons harnessed like horses. The struggle for a living was tough for anyone who did not subscribe to the Soviet program.

At the conclusion of a meeting in Frankfort, three German girls came up to thank me. One of them declared with deep earnestness: "We have sinned and failed God and humanity. I am deeply sorry for our misconduct, but we are repenting. We have asked God for His forgiveness and we ask you to forgive us. Will you have faith in us once more and help us? We, the German youth, want a program and a challenge. We want another opportunity to do our part in the rebuilding of Germany on a Christian and democratic basis."

We had a never-to-be-forgotten evening with a group of Church leaders in

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Frankfort. They later sent me a letter over their signatures, a part of which I quote:

"The confidence that you have shown us makes us happy. The Christians in Germany have deep confidence in the Christians of America and are extremely desirous to meet with a reciprocal feeling from them . . . During the storm and stress, prayer groups have been increasingly formed and we will try to institute more of these, praying that Americans will join us, thoroughly convinced that Germany requires a Christian leadership in all spheres of its public life.

"We believe a religious awakening is a gift of God's Spirit, but we believe that we must pray for it and we are doing so . . . We would ask for the selection of Christian personalities for the positions in the military government that come into contact with the German population. We beg you to grant us your confidence that we have conquered Nazism. In spite of the catastrophe which has overtaken our Nation, we believe that God still has a great work for us, to do and that we shall be able to accomplish it through our faith in Jesus Christ . . . It is our united request that you may strengthen us in this and that we may continue to have a personal relationship with you."

A Pastor in Stuttgart, a district superintendent, reported that his seven Churches were all in ruins and his flocks scattered, but they were meeting in small groups like the early Church, fostering a spirit of aggressive evangelism

with testimonies, Bible study, and much prayer.

A businessman in Wiesbaden reported: "German militarism is done for. But our German youth know nothing but the ideology in which they have been trained. You must be patient with us and give us an opportunity for reeducation and reorientation and we will not fail you."

A keen intellectual gentleman at Heidelberg asked for the speedy elimination of the zone arrangement, the reeducation of the youth, and an understanding attitude from the Christian and cultural forces in other countries. "We accept our guilt. We recognize that we are receiving what we deserve, but it is yet possible for us to become an asset in Europe."

Our soldiers in Germany felt that they were being neglected and forgotten and some of them remarked, "The battle now is in some respects more difficult than in physical warfare. Moral stamina and spiritual vitality are so greatly needed. Will you ask the people back home to stand by us in their prayer, in their recognition, support, and encouragement."

True, there is much immorality and waywardness, but many of our boys are faithful in their trust. I saw 180 of them one night eagerly participating in the arrangements of a meeting. Paratroopers were there in force with their testimonies and singing. I gloried in those splendid specimens of American manhood.

They gave an invitation at the close to boys who had slipped and wanted to turn face about and give God a chance

in their lives, accepting Christ as their Saviour. The front of the auditorium was rapidly filled. The Chief of Chaplains was in the audience. I saw him put his hand on a young fellow's shoulder and go with him and kneel at the front to point him to man's only hope, Jesus Christ.

America has begun a big job in Germany. We must see it through.

Thank God for a safe return and for America and its opportunity today for a world leadership. It is a race between evangelization with education and catastrophe. The need is urgent; the time is short.

CHARACTER KILLERS EXPOSED

JOHN T. FLYNN'S articles in the Chicago Tribune, exposing what he calls AMERICA'S SMEAR GESTAPOS, are producing nation-wide resentment for such groups of character assassins as the so-called "Friends of Democracy," "Anti-Nazi League," "Anti-Defamation League of the B'nai B'rith" . . . and others.

At long last, truth is coming to light!

As the tide of enlightenment rises, multitudes of well-meaning, disillusioned Americans, will be disgusted with themselves for having accepted as Gospel truth, lies made from whole cloth.

Mr. Flynn is widely known as the author of several books on current history, a newspaper editor, magazine writer and financial expert.

It is evident that he has spent months of painstaking effort in the preparation of his articles exposing this gigantic ring of underground conspirators. He has had the assistance of trained investigators and access to important records and channels of information. His disclosures are breath-taking and will, in all probability, provide a basis for action, to forever end these dastardly practices.

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If your DEFENDER subscription expires this month; or if you wish to extend your subscription; or if you desire to become a new subscriber, use the accompanying blank and receive FREE, a copy of Dr. Winrod's new book, "Prayer In The Atomic Age" . . . Subscription rates: 50 cents a year, or 27 months, \$1.00.

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Mr. Flynn opened the Tribune series with the following explanatory statement:

★ ★ ★

"WOULD YOU believe that there are in this country several outfits that specialize in the destruction of reputations? I can name an organization with large offices equipped to destroy the reputation of any one whose influence in the community gets in the way of its clients.

"Having chosen its victim, it lays out a carefully prepared plan of action. The enterprise is labeled professionally a 'project'. This is organized like a program for selling a commercial product. The type of smear is decided on. An estimate is made of the expenditures for personnel, travel, snooping, publicity, etc. A budget is prepared. The persons interested are informed of the cost.

"When the money is in hand, the job is put in motion by a set of trained character assassins who make a living out of this sort of thing and do very well at it.

POISON PEN ASSASSINS

"Many people wonder why some public men or business leaders or writers do not lift their voices against certain strange policies of government. The answer is simple. It is because of fear of the assassin—not the assassin armed with the dagger or machine gun, but the assassin armed with the poisoned pen; not the killer who takes a life, but

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the calumniator who knows the process by which a good name may be destroyed.

"The time has come to put an end to this terror, to name the smearers, describe their methods and their reasons for existence. I now propose to line them up, to pursue them in the practice of their profession and to suggest that it is high time to inquire who their clients are. I believe the readers of this document will be surprised at the strange collection of seemingly unimportant persons who have been frightening so many people of importance and power.

THE SMEAR 'LINE UP'

"Some of the smearers are queer, some vicious, some merely eager for money, some consumed by powerful hatreds and ambitions. However, we shall see them in our 'line up' presently and the reader may form his own estimates of them. He will ask why I waste time on such persons. THE ANSWER, OF COURSE, IS THAT THEY ARE

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TOOLS IN THE HANDS OF FAR MORE DANGEROUS MEN.

"There is nothing new in attacks upon public men and business leaders. Always a man's record is open to scrutiny and criticism. Critics have always felt free to charge him with offenses. But they made direct charges. They could be called to book in court and made to prove their charges or retract them.

"The new modernist smear is different. The essence of it is that it consists in making charges in such a way as to escape responsibility for libel. The victim cannot, frequently, sue for libel because it is difficult to put a finger upon a direct charge against him. It may be called smear by association or innuendo. It might be called the splash method of defamation."

★ ★ ★

VARIOUS NEWSPAPERS, such as the Wichita Beacon, Chicago Sun, New York PM, Washington Post, Philadelphia Record, St. Petersburg Times, Rocky Mountain News and others . . . are carriers of the germ, and spreaders of the smear contagion.

Enlightened public opinion will restrain editors, who frequently yield to the underground pressure which Mr. Flynn so courageously exposes.

For this, and other reasons, his articles are highly important and come at a most opportune time.

WHY JESUS HAD TO DIE FOR US

—Sermon Of The Month . . . By Rev. L. S. Wiser . . . Oklahoma City, Okla.—

AS SMALL CHILDREN, many of us accepted by faith, the fact that Jesus died for our sins—without understanding why it was necessary for Him to do so as a Substitute for us.

While we had slight perception of how His death solved the sin problem, yet we did have the child's concept of guilt before God. We knew that man needed a Saviour. The Lord Jesus Christ met this need. Even a child's faith in that fact is sufficient.

No matter the age of one who accepts Christ, he must come in faith "as a little child"—but childlike understanding is not thereafter sufficient. It is incumbent upon the believer that he "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

We are to become adults in our comprehension of spiritual things. We are to know what was back of the sacrifice of God's Son for us. We are to have an understanding of the love that prompted the giving and know why it was both VOLUNTARY AND MANDATORY.

GOSPEL SOUND FILMS

are helping to answer the important question, how to get non-church-goers into the church? If you would like to try this method, write Bob Franklin Jones, 2049 Easton Avenue, Bethlehem, Penna.

HUMAN AND DIVINE IMPULSES

The human personality contains characteristics which must find expression. It would be mockery for the Creator to stamp our natures with these qualities and provide no means for expressing them.

To be compassionate, to pity, to love, to have capacity for joy, with no way for manifesting these moral forces would be unreasonable torture, which the Almighty God could not conceivably inflict upon human beings made in His likeness and image. Even the qualities of hate, anger and injustice demand the right of expression. Hence the paradox of evil in the universe.

Love is the mightiest force, the deep-

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est emotion, known to man. The demands of love, are always willingly and unhesitatingly met.

A mother seeing her child in the path of a speeding truck is commanded to the rescue by love. No consideration is given to personal danger. There is no hesitation. She sweeps the precious one from the path of destruction. Love is measured by willingness to sacrifice. It demands expression.

In the same way, Infinity demands the expression of inherent moral qualities. Every characteristic of Providence must have created for it, a means to manifestation and satiation. God's pity, compassion, forgiveness, love; and yes, His wrath, must all find satisfaction in manifestation. There is no limit to Infinity.

GOD CAN COVER MAN'S GUILT

Who can fathom or comprehend the love of God?

God IS love, and as such, must manifest Himself. Love prompted the creation of angels, archangels and the order of cherubim and seraphim. But even this did not provide expression for the full measure of Infinite emotion.

Man is the only being made in the likeness and image of God. For this reason, he became the most terrible rebel through the fall. The fulness of God's creative power was poured into man's original nature. The Infinite drew upon undefinable resources, in producing creatures known as human beings. The perversion of the transcendent capacities inherent in man constituted the depth of rebellion.

Man's sin against Deity produced guilt that became measureless. When God said, "The soul that sinneth it shall die," it was to imply that man has nothing, positively not a thing, to offer for his forgiveness. He is without power or capacity to redeem himself. He is finite and cannot meet the charge of Infinite guilt.



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Only Infinity has the capacity to meet Infinite demands. Only God could pay for man's measureless sin. Only God could satisfy the demands of outraged justice. There was an unbridged chasm of hopelessness. Man in sin was on the one side, separated from God in holiness on the other.

Only God dwelling in human form could make an atonement the equivalent to man's sin, rebellion and degradation.

THE WAY OF THE CROSS

With all his searching man could never find God. Human effort cannot produce soul rest and inward assurance. But God can find man and His arm is not shortened.

The covenant sign of David, so often distorted and misinterpreted, actually belongs to the Christian. It may be seen on every orthodox synagogue and is composed of two equilateral triangles. One points upward, as man reaching for God. The other points downward, as God reaching for man.

The triangles have been otherwise interpreted: the apex pointing upward, signifying God in holiness; the apex pointing downward, signifying man in sin.

The two intertwined triangles symbolize the God-man, the promised Redeemer — God and Man dwelling in a human body. The Saviour came. He bridged the chasm. In Him is the only hope of fallen men.

The incarnation of the Eternal Son was not, of itself, sufficient to solve

man's sin problem. He lived a perfect life and never, at any time, broke one of the Ten Commandments. He kept the law of God in toto and this would have vouchsafed for Him the right to eternal life.

But had He returned to Heaven without going by the way of Calvary, we would still be hopelessly dead in "trespasses and sins." Our redemption is not in the life Christ lived as a good example. If God demanded that we walk "in His steps," He would only be mocking our inability to attain the ideal.

It is in the death of Christ that we find salvation and redemption from sin. The atonement expresses the measure of Infinite love that God has in his heart for sinful men. Not until we come by the way of Calvary do we walk in holiness.

OUR SUBSTITUTE

God could make no fuller sacrifice than to become the opposite of what He eternally is!

Love demanded that this sacrifice be made. Concerning His death, Jesus said: "This commandment have I received of my Father." It was not an arbitrary command but the demand of love, that consummated the program of human redemption.

The tragedy of His death was not in the physical suffering. Many have died as martyrs to noble causes. It is written that He "knew no sin but became sin" for us. The Just suffered for the unjust. The holy Son of God became sin. He

"Our Day Of Rest"

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became that which cannot even stand in the presence of holiness.

For this reason God abandoned Him — a tragic fact that resulted in the agonizing cry from Calvary, "My God, my God, why hast thou forsaken me?"

God can only deal with sin through judgment. He who knew no sin was judged for our sins "that we might be made the righteousness of God in him."

The ineffable love of the Infinite could be expressed only by complete abandonment of Himself to become the villainess of sin — and pay its price for us. He satisfied the principles of exact justice. We are therefore justified through faith, in accepting what He did in our behalf.

Finite man could not pay the Infinite price for sin. God, being Infinite, could meet the requirements. But it was nec-

Defender 7

essary that man should die. God became man to cover man's guilt.

It was love, consummate, supernal love that brought the plan of salvation to completion on an old-fashioned hill called Calvary, and in the language of John 3:16, "GOD SO LOVED THAT HE GAVE."

SEDITION CASE---"A TRAVESTY OF JUSTICE"

Excerpts From A Radio Broadcast By Upton Close On His Weekly Coast-To-Coast Network.

IT IS AN OLD TRICK to try to "get" your political enemies by accusing them of sedition when war emotions are running high. The trick is especially clever and also vicious, when you take a few known sympathizers with the enemy and tie them up with a collection of persons whom you may want to destroy for personal reasons or use as political whipping boys.

Back in 1943 twenty-nine persons of all sorts and beliefs, from all over the Country, male and female, aged and young, were arrested and taken to Washington to defend themselves against an indictment of conspiracy to interfere with the draft, to undermine the morale of the armed forces and to set up a Nazi regime in America.

The collecting of these names by the Department of Justice began in 1942. They seem to have had nothing more in common than a dislike of Roosevelt or disapproval of our entry into war. But they were all persons who had been denounced by the Leftists in the ruling Party and by Communist organs.

The full story of the Case, called "A Trial on Trial," written from the legal record by Maximilian St. George, one of the attorneys for the defense, and Lawrence Dennis, one of the indicted persons, and published by the National Civil Rights Committee of Chicago, claims that FALSE WITNESSES AND FAKED EVIDENCE WERE USED in some instances to indict victims. A large influence in spurring the indictments was the diatribes and accusations made against individuals by "a certain Sunday evening commentator," and his repeated announcements that the persons named were going to go to jail. These astonishing announcements continued right up until November 22, 1946, when Chief Justice Bolitha Laws of the United States District Court dismissed the in-

dictments with the statement that to try the Case again "would be a travesty of justice."

This Case wore one Judge to death, wasted several million dollars of taxpayers' money, tied up an important court for eight months during the press of wartime cases. It discredited the Department of Justice prosecutor, O. John Rogge. It persecuted a number of helpless American citizens. One old gentleman actually died from starvation and deprivation while forcibly detained in Washington. Others suffered bankruptcy and loss of career. All suffered defamation of character. The shameful features of the Case which all Americans should note, were that it was only good for trial on the airwaves and in smear literature.

By the petition of the prosecutor himself to Judge Laws, it was no good in the courts. Secondly, it was a piece of political reprisal more than an honest effort to protect the Country from danger in time of war. None of the defendants was in position to be an actual menace.

Thirdly, it was in flagrant violation of the Constitutional right of accused citizens to a speedy trial and an adequate defense. Judge Laws said that the defendants had undergone eight months of trial, all of which was given to the prosecution before the Judge died. The defendants were then held for nearly two years more under indictment while the Department of Justice was asked repeatedly if it were ready to re-try the defendants. But the chief prosecutor

Study The Gospel In The Stars

REV. FRANK L. ROSE, author, preacher, Bible student and specialist in studying the Gospel in the Stars, recently published a book which thousands already cherish next to their Bibles.

It is an astounding fact, that ancient peoples knew the story of human redemption, from studying the stars. Examining the constellations, they drew SKY PICTURES, which have been handed down to us as the twelve signs of the Zodiac. "The heavens declare the glory of God."

Mr. Rose and other scholars have learned that the divine plan of the ages is written across the heavens. A vital part of the heavenly message relates to the fulfillment of prophecies, recorded in God's Word, for the day in which we live. For this reason, Mr. Rose places special emphasis upon the PROPHETICAL PHASE of the "Gospel in the Stars." This accounts for the title of his book — namely "JESUS IS COMING."

This is not "just another book." It represents 20 years of study, prayer and research.

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expressed his doubts as to sustaining a conviction.

"I can reach no other conclusion," says the Chief Justice, "than that there is a serious doubt as to the validity of these cases. It would seem that any serious doubt as to their guilt would be resolved in more than five years of intensive investigation by the Department of Justice."

The Judge allowed the Department the right of appeal against his decision that to re-try the cases would be a travesty of justice. Our Department of Justice filed an appeal, in spite of the fact that it has dismissed prosecutor Rogge. **NO ONE GRANTS THE APPEAL HAS MUCH CHANCE OF SUCCESS.** If it is a face-saving measure for self-constituted hounds of justice, it's like using alkali water for face cream.

The lesson would seem to be: Let such grave charges as sedition be made honestly and strictly for national protection, not for political malice. Let them be prosecuted by a Justice Department free of political attachments, rather than by radio commentators working upon public emotions.


EDITOR'S NOTE

WHEN Upton Close uses the phrase, "A certain Sunday evening commentator," he is of course referring to Walter Winchell.

The so-called Sedition Case has been, from its inception, a **WALTER WINCHELL CASE.**

He was spokesman for the gestapo that tried to convict the defendants in the public mind by smearing in advance of trial. He publicized the fraudulent book "Under Cover" into a best seller, the contents of which John Rogge said the prosecutors were relying upon for a conviction.

He has succeeded in maneuvering the



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A Trial On Trial

NOW THAT the Department of Justice has appealed Justice Laws' ruling, thereby trying to reopen the Winchell Sedition Case, the 500-page book entitled, "A Trial On Trial," becomes **MUST** reading for Christians and patriots throughout the Nation.

The American people **MUST** be given the facts about this Communist-inspired "travesty of justice." Every citizen needs to know **WHO** is back of the case, **WHY** the charges were brought, and **HOW** it came to fail. A documented volume of great historical importance, more readable than fiction. Endorsed by Upton Close. Make sure there is a copy in your local public library.

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Department of Justice into an awkward position. But his sadistic desires seem to remain unsatisfied . . . as suggested by his present gloating over the radio and in the press that the Department has appealed Chief Justice Laws' decision dismissing the charges against the victims of New Deal harassment.

Winchell is once more assuring his hearers that it will be only a question of time until the defendants are placed behind bars.

While decent people throughout the Nation loathe this character assassin . . . and although known to be as unreliable as any propagandist out of Moscow . . . and even if he does privately boast of putting hoaxes over on the American people, as reported — yet it would be a

mistake to underestimate his strength.

That he still has great power inside the remnants of the New Deal at Washington is suggested by his taking credit for the appeal of the Case to the court above Chief Justice Laws.

Just why the Department of Justice yielded to pressure from this unsavory source remains a mystery — considering that only once, in all the years of Chief Justice Laws' service on the bench, has a decision of his been reversed by the higher courts.

The suspicion persists at Washington that certain groups for whom Winchell speaks, fear a Congressional investigation, and injury can be delayed by keeping the travesty hanging fire!

LUTHERAN GROUP CRITICISES MRS. ROOSEVELT

IN A BOOK copyrighted in 1946, entitled: "If You Ask Me," by Eleanor Roosevelt, the former President's wife states that the Biblical creation record is not true and that the story of Adam and Eve is merely an allegory. When asked on what basis she made the claim, "We know the Adam and Eve story is not true," she replied, "on the basis of science." She was then asked: "How would you teach the story of Adam and Eve to children, since you regard it as a myth? How can you reject parts of the Bible and accept others? Does your belief in the Adam and Eve story as an allegory interfere with your faith in Jesus as the world's Redeemer?"

She replied: "I would teach the story of Adam and Eve as an allegory. It is

difficult to accept the entire Old Testament in any other way. The story of Adam and Eve does not in any way affect my belief in the beauty and divine inspiration of Christ's life." (Pages 82 and 83.)

Eleanor Roosevelt believes there are a number of reasons for which divorce should be granted. (Page 60). She says: "I think it is wise to try to find the 'one and only,' though a good many people seem to make mistakes and have to enter upon the search more than once." (Page 100.)

She finds it "difficult" to decide whether or not fifteen year old girls should read such books as "Forever Amber." (Page 57.)

She does not believe it is true that the Communists in America owe their allegiance to the "Red Flag" and the Soviet Union. And even though it was common knowledge that the army commissioned Communists during the war, Mrs. Roosevelt says: "The War Department, I am sure, is not permitting the Communists to be commissioned in the United States army." (Pages 7 and 8.)

VIEWS ON OTHER MATTERS

(1) She believes that musicians who collaborated with the Axis should be treated like we treat any other people who believed in Axis theories and worked against us. (Page 20.) Presumably they should be shot. She did not say when the Red Fascist Communists who collaborated with Hitler should be shot.

(2) Never spank children after they are able to understand and reason. (Page 56.)

(3) She doesn't believe there are any words left which are not spoken in polite society. (Page 59.)

(4) She believes there is a difference between the Nazis grabbing Poland and the Communists grabbing Poland. The Reds had a more pure motive. (Page 71.)

(5) She does not believe specific prayer is answered. (Page 72.)

(6) She smokes and drinks on occasion to be sociable, even though she does not enjoy it. (Page 73.)

(7) She very crudely evades a question which wants to know if she approves of her political party's association with such shady characters and machines as Kelly, Hague, Guffey, Tammany, etc. (Page 85.)

(8) She believes Christ was a great man. (Page 86.)

(9) She believes young people should first discover in their own homes what the effect of liquor may be and how much they can take, before they go out in public places and drink so much they find themselves doing something that they would regret later on. (Page 92.)

(10) Question: "If the Bible tells us that there will be wars and more wars, why do the President and Congress try to convince people there will be no more wars?"

Answer: "There have been wars down through the ages, but there is also in the Bible the promise that we can improve ourselves. (Note: She doesn't say where the Bible says people who do not know Christ as their personal God and Saviour, can "improve" themselves.) War is the result of failures (Note: Not of sin) of human beings, and not of

their successes; therefore, if WE STRUGGLE, we may hope to do away with war." (Page 101.)

(11) On page 107 Mrs. Roosevelt says: "I certainly do believe in teaching children to believe in Santa Claus."

(12) When asked why diaper material was sent to Africa for Arabs to wear on their heads while American babies needed it, Mrs. Roosevelt replied in part: "When we went in there, we found there was a great shortage of white cotton material. The Arabs wear white cotton cloth garments, and they bury their dead in white cotton cloth garments, and to them this was a very serious shortage. White cotton cloth became as good a weapon of war as we could have, and we used it as such." (Page 112.) It is this characteristic of the New Deal which helped give impetus to the America First principle. Thus many shortages were planned purposely by the New Deal to further make American citizens dependent on the "great white Father" in Washington. Such practice is anti-Scriptural: "But if any provide not for his own, AND ESPECIALLY FOR THOSE OF HIS OWN HOUSE, he hath denied the faith and is worse than an infidel." (I Timothy 5:8.)

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Lincoln's 1863 Christmas Dinner

A Human Interest Narrative

IF ABRAHAM LINCOLN were alive he would probably recall Christmas Day, 1863, as one of the happiest of his days spent in the White House.

On that day the Lincoln family enjoyed a Christmas dinner, as nearly as the President could remember, exactly like that which his sister, Sarah, served on the occasion of the last Lincoln family reunion in the Indiana home, November, 1826.

Thirty-seven years had passed since Lincoln sat contentedly at the humble table in the humble home, laughing and

joking with his loved ones.

On this memorable Christmas Day, seated at the head of the table in the White House, his mind traveled back over the years.

While his wife and children ate stuffed roast turkey, hot biscuits, soft corn bread, sweet potato pie and all those delicacies known to Hoosiers, he entertained them with a word picture of the last family reunion which, in some measure at least, inspired the first official Thanksgiving proclamation, issued October 20, 1864, by himself.

Lincoln paid high tribute to his sister,

Sarah, who, August 2, 1826, had married Aaron Grigsby, and begun "keeping house" about five miles south of the Lincoln home. Another wedding had occurred during autumn, September 14, 1826, when Matilda Johnson, Abraham's foster sister, married Squire Hall.

Hall was a relative of Lincoln's own mother, a son of Levi Hall and Nancy Hanks, and a half brother of Dennis Hanks. Thomas Lincoln, the father of the future President, was at that time 50 years old and his second wife, the former widow Johnson, was 38 years of age.

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When Abraham's sister, Sarah, who had mothered him after his mother's death, left the old cabin home that summer, he felt the urge to find steady employment that would take him away. It was about this time that he spent several months at Anderson Creek as ferryman. The home circle that had been unbroken for seven years, existed no longer.

When the corn was gathered that autumn, Thomas Lincoln and his good wife found their fireside somewhat empty. Only John, Mrs. Lincoln's son, remained at home. For the first time the long winter ahead portended loneliness.

As October winds sighed through the tall evergreens on the hillside one evening, plans were made for a family reunion. Naturally the guests would be Sarah and Matilda and the two new sons-in-law, Aaron Grigsby and Squire Hall. Abraham came home from Anderson Creek. It gladdened his heart to see the family together once more.

Elizabeth Johnson Hanks, sister of Matilda and John, with her husband, Dennis Hanks, brought their two chil-

dren, who livened up the occasion. One of these children said years later of her grandfather, Thomas Lincoln, "He made a good living, and I reckon he would have got something ahead if he had not been so generous. He had the old Virginia notion of hospitality. He liked to see the people sit up to the table and eat heartily."

We can easily picture Sarah Lincoln and her stepmother as they hurried about preparing the simple feast. The stuffed turkey was browning in the oven. The sweet potatoes were cooling on the window sill.

President Lincoln on Christmas Day, 37 years later, must have entertained well his ten-year-old son Tad and the elder son, Robert, who was home from Harvard for the holidays. As the candles burned low the narrator probably grew a little sad as his memory brought back to him the grief at the death of his sister, Sarah, a little more than a year after that last reunion in the Indiana home, which broke forever the Lincoln family circle.

It is not too much to assume that the sad train of thought of President Lincoln was at this point interrupted by triumphant gobbles from the White House

lawn. "Jack", a turkey sent to the President for Christmas dinner, had the day previously escaped from the executioner's block by a narrow margin. Young Tad had fed and petted that turkey for weeks prior to Christmas, and the worshipping bird followed him everywhere around the grounds.

Christmas Eve, while the President was engaged with one of his cabinet members in an important conference, Tad burst into the room like a bombshell, history records, sobbing with rage and indignation.

The turkey was about to be killed. Tad procured from the executioner a stay of proceeding while he hurried to lay the case before the President. "Jack must not be killed," he cried, "It's wicked!" His father remonstrated, "Jack was sent here to be killed, and eaten for Christmas dinner." "I can't help it," roared Tad, between his sobs, "He's a good turkey, and I don't want him killed."

The President of the United States, pausing in the midst of his business, took a card and on it wrote an order of reprieve.

The turkey's life was spared and Tad seized the precious bit of paper and fled to set Jack at liberty.

God In Jesus Christ

An Excerpt From Dr. Jacob J. Sessler's New Book, "The Fact Of God."

THERE ONCE LIVED on earth a man named Jesus. He was born in Bethlehem of Judea, in a barn. He was reared in a very humble home, and received the traditional schooling and training like other boys of His day. Early in life, until He was thirty years of age, He worked in a carpenter's shop.

Although He had no access to the wisdom of other races, yet at thirty years of age He came forward as a religious teacher, speaking with authority and in a manner the like of which the world has not heard before or since.

After teaching three years, He was put to death by being nailed to a cross, the most cruel manner of execution.

JESUS' WIDE INFLUENCE

A few weeks after the crucifixion, the disciples preached this Jesus as the supreme authority on all the deepest questions of life and death. And the marvel of it is that thousands of people in Jerusalem and the countryside believed them. What is still more marvelous is that people beyond the borders of their country came to believe in Jesus.

This is all the more astonishing when we remember that these Christians were persecuted by the unbelieving Jews, and thrown into prison or killed by the Roman government. But their numbers increased in spite of the fact that they were slain, persecuted, and tortured. The common bond that held them together was loyalty to Christ.

Within three centuries after Jesus' death even the Emperor Constantine professed his belief in Christ and proposed to make Christianity the means by which to unite the many political factions of his far-flung Empire. It be-

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came the official religion of the Empire in the medieval world. These followers of Christ were animated by a missionary enthusiasm that circled the world.

In the eighteenth century many missionary societies were formed to take the Gospel of Christ to the far ends of the earth. And so this mysterious influence has gone forward until today there is no place where believers do not bow before the Christ.

This Carpenter, who was born in a borrowed manger, preached a sermon in a borrowed boat, rode into Jerusalem on a borrowed ass, ate His last supper with His disciples in a borrowed room, and was buried in a borrowed grave, has taken empires off their hinges and wielded the greatest influence on history of all persons who ever lived.

CHRISTIANITY CENTERS IN CHRIST

While Christ is the center of the Bible, Christianity is not a book religion. It centers in a supreme Person, Jesus Christ. It is this Person that makes the Bible such a great and sacred Book. Christ is the focus point of the Old and New Testaments. He is the central theme of the entire Bible. Faintly outlined in the Old Testament. He is fully portrayed in the New Testament.

Christians are not a people of the Book but a people of the Person, Jesus Christ. The deepest truth of the Bible is Jesus, whose steady, piercing eyes we cannot escape.

There are some who might say, "Christ for us has the reality of one of Shakespeare's characters rather than the reality that attaches to such historical figures like Washington and Lincoln."

Was Jesus only a literary product, an idealized character of the Bible writers? We have constructive criticism and Christian scholarship which gives us positive assurance that Jesus was born at Bethlehem, brought up at Nazareth and crucified at Jerusalem.

Lycinius, a Roman, wrote to Caesar Augustus, in whose reign Jesus was born, "The Oriental Persians entering thy kingdom have offered gifts to a boy who was born in the region of Judea. But

who he is, or of whom he is the son, we have not yet ascertained."

Tacitus, a celebrated Roman historian born about A. D. 55, refers to the persecution of Christians in the reign of Nero. Suetonius, a biographer and historian of the second century, speaks of the Christians at the time Rome was burned A. D. 65, and of their persecution and banishment. Pliny the Younger, born A. D. 62, who became governor of a province in Asia Minor, wrote to the Emperor Trajan, requesting instructions regarding the Christians in his province.

From these historical documents outside the Bible we know that Christ is an historical fact. However, our belief in Christ as a fact in history is based on something more than documentary proofs which set Him in the Galilean scene.

Christ could not possibly be an idealized character when the ideal of the age was military power. He was the exact opposite of the accepted ideal of the time. And if He is the phantom of man's fabrication, what a divine fabricator man must have been. Why have not the later and more advanced ages fabricated a better Jesus? He was a real Person who lived at a certain time and was the best beloved of the sons of men.

WHY CAN'T WE FORGET HIM?

The fact of Jesus raises the all-important question: Who is He? Why cannot we forget Him? We have been able to forget other great figures of history who have occupied the center of the stage of their day. What did He do and what was He, to have gained the Name that is above every name?

He was not a scion of nobility. He had no earthly possessions, received no so-called higher education and was without social position and political power. He published no books, made no scientific discoveries, and organized no political party. And yet Emerson said that Jesus has not written, but plowed, His name into history. History tears down as truly as it builds up, but in the case of Jesus it has given Him the highest place of honor.

Dr. George A. Buttrick said, "He is the astonishment of our human history." What have some of the outstanding

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thinkers said of Jesus? One of the most distinguished literary persons in France, Ernest Renan, said, "Whatever may be the surprises of the future, Jesus will never be surpassed." When the students of the great German philosopher Immanuel Kant compared his teachings with those of Jesus, he asked them not to make the comparison because, as he said, "One of those names before which the heavens bow is sacred; the other is only that of a poor scholar endeavoring to explain to the best of his ability the teachings of his Master."

Robert E. Speer, for many years the secretary of the Presbyterian Board of Foreign Missions, said, "During more than forty-three years of incessant struggle, journeyings to and fro throughout the world, I have never lost the assurance of Christ's living presence with me." George Bernard Shaw wrote to a fellow-author, "How do you explain that you, George Moore, and I are now occupying ourselves with Jesus?"

How do we explain that we cannot forget Jesus? When we consider the changes that have swept across the world since Jesus taught in that obscure

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corner of the earth, it is amazing that men should still be occupying themselves with Him. How can we explain it? Why can we not forget Him? Who was He? . . .

JESUS LIVED GOD

The only rational solution of the man Jesus is that His human nature was great enough to enshrine God. Men had never known or seen anything more divine than the life which Jesus lived. God must be what Jesus lived.

Pilate, who did not understand Jesus, said, "Behold the man!" But Thomas,

seeing more than a mere man, said, "My Lord and my God."

Henry Van Dyke beautifully expressed who and what Jesus was when he said that He lived the human life of God. When we try to explain how the human Jesus was the means by which God lived among us, we discover that it cannot be done.

Exact logical definitions will not avail us when we are face to face with the undefinable. How much more than "mere" man was Jesus? Whatever Jesus was more than "mere" man is the undefinable.

Thoughts On The Lord's Supper

Justus B. Linderholm . . . Divinity Student . . . Topeka, Kansas

THE FOLLOWING LINE OF THOUGHT is original with me—so far as I know. I may have been remotely influenced by Descartes. He, no doubt, gave the first impulse to the development of the ideas that I advance in this thesis.

What is it that enables a dog to track his master? Either his sense of smell or some sense unknown to us. Does the dog see an image of the object he is pursuing? Who can tell?

By means of scientific apparatus we have amplified our hearing to the extent that we can hear the footfall of a fly. Perhaps some day we shall be able to duplicate the feat of the dog in tracking his master. What would we see if our vision could be sufficiently amplified?

Undoubtedly something emanates from the master's person and impinges on some properly constituted sensory nerve in the dog. This emanation can

not be of a spiritual nature, for in that case it could not be perceived by bodily senses. It must be of corporeal nature, and if our vision were acute enough we would be able to make out particles of matter, literally pieces of flesh, flying from the master's body.

We are familiar with the story of the peddler who came to a village where there was great excitement on account of the disappearance of a child. He asked to be shown one of the child's shoes. Calling his dog, and holding out before him a shoe, he said: "Here Jip, find her." And Jip did find her!

A robbery had been committed on a railroad. The robber lost his hat and a bloodhound was given the scent of the headgear. One day the bloodhound sprang at a railroad employee, grabbed him by the throat, and killed him. In his dying agony the man confessed that he had committed the robbery.

If the employee had dropped a glove

instead of a hat, the result would have been the same. Particles of flesh emanate from every part of the human body.

Jesus took bread, brake it, and delivered it to His disciples. Let us imagine that Jesus had a dog, that He handled a piece of bread, broke it, laid it on a platter and told Judas to give it to the dog. Would the dog recognize his Master in the bread? Undoubtedly.

There would be enough of the Master's body in the bread for the animal to detect it with his organ of smell. And there would be enough of Christ's body in the bread to justify His assertion: "This is my body." Christ does not distribute His body by the pound, or by the ounce, or by the gram. The smallest particle of His body is His body.

What about it? Christ's body is not here now. It is enthroned at the right hand of the Father in heaven. So the

people of the reformed Churches say! Luther asserted the ubiquity of Christ's body because of its union with the Godhead. The reformed ridicule the idea. Very well!

In Psalm 16:10 we read: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." According to the scientist it takes about seven years for a human body to be renewed, that is, to shed its constituents and substitute new tissue. In the 33 years of Jesus' life that process must have taken place nearly five times. Five times His flesh saw corruption, and the sixth time His flesh was buried. But the Bible says that He was not to see corruption.

What became of the discarded particles of His body? Were they cast off by the Deity as they were by the humanity, or did they remain, as did His crucified body, indissolubly united with the Godhead? If they died, were they subject to resurrection? That becomes an important question when we think of it in connection with the resurrection of human bodies in general. These bodies may be devoured by wild beasts. Or they may be burned and scattered to the winds. Yet we are required to believe that they will rise again.

Can it be that those particles of Christ's body had a mission to perform? Could there be any connection between them and the assertion of Jesus that He was the Bread of Life, come down from heaven to give life to the world? Do those particles retain some kind of life, some divine virtue, analogous or similar to the virtue displayed in the hem of Christ's garment when it was touched by the woman with a hemorrhage? Cannot creation be regarded as God's vestments?

Can it be that, just as Christ's body has entered into organic unity with humanity at large, so it was God's plan that it should enter into the organism of the universe and so make possible the regeneration described in Romans 8:21? "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Can that be the sense of Ephesians 1:10: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

In that case, Christ would approach us in His human nature in every thing that we eat and drink, and even in the air that we breathe. Of course these thoughts must remain theories and speculations, but do they suggest anything that is impossible to God?

In the face of these possibilities, is it wise, is it reasonable, is it legitimate to declare that Christ could not have meant to give us His true body and blood under the species of bread and wine—that such a thing implies an impossibility? What authority have we to limit God's omnipotence? What right have we to construe His words according to our capacity for understanding them?

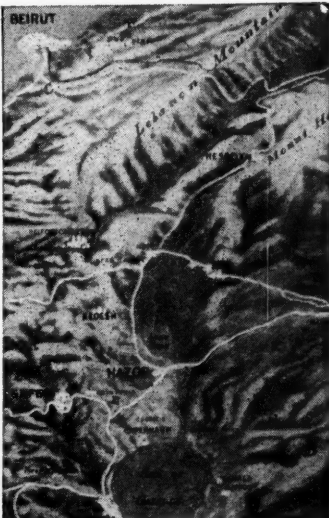
I firmly believe that God could at this hour gather together the different elements, of which Christ's body was once composed, and make them the basis of a new creation. I further believe that the scattered particles of Christ's body could have the power of attracting the particles of the bodies of the dead in Christ, so that, at the last day, these bodies would rise in Christ and together with Christ.

The bodies of Christians have been burned, and the ashes scattered to the winds to show the utter impossibility of their rising again. Vain endeavor! God could have provided for the resurrection of the bodies before they died a natural death. When the spirit of man selected and drew to itself the materials composing the natural body, it might have laid up a reserve of material to serve as a basis for the construction of a heavenly body. We may even imagine evil spirits, in attacking and tearing down the human organism, becoming contaminated with the earthy material and later forced to give it up in order to furnish material for the construction of heavenly bodies.

In the revelations of St. Bridget, the Mother of Christ is represented as saying that she saw, when the spear was withdrawn from the side of the Saviour, a piece of the heart adhering to it. During the scourging, pieces of flesh were torn from His body. His blood, of course, flowed to the ground.

Shall we assume that so much of His body was scrapped and had no more significance than common fertilizer? Or did it, by entering into combination with the wheat and the juice of the grape, impart a peculiar significance to those products when used sacramentally, combined with the Word?

If these remarks have no other value, let them serve to show what foolish thoughts may course through a man's brain. But then, who could reason on profound subjects like those under consideration without being accused of saying or thinking something foolish?



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The above action picture was taken during the delivery of the dedication sermon. Dr. Rodriguez is shown standing at Dr. Winrod's right, interpreting the message into Spanish.

... FROM PAGE 2.

where we are now assembled, is Springer Hall, or "Sala Springer." Perhaps you have noticed the inscription on the bronze plaque attached to the wall in the rear. It was named in honor of Dr. and Mrs. Harvey H. Springer who have helped with missionary work in Puerto Rico. I shall tell them about this meeting the next time I see them in the States.

We have come now to the dedication of this beautiful Seminary building. I have been asked to introduce the theme of the ceremony. The theme is expressed in the Motto of the School.

The thought that we will all carry away from the service this afternoon, is printed on the front page of the program which you hold in your hands.

I chose this Motto for the School.

My father told me three years ago that Puerto Rico was to have a new Seminary building. He told me the leaders had asked that I suggest a Motto to express the spirit of the institution.

I was then attending school at Linden Hall in Pennsylvania. Dr. Stengel, a noted Christian educator in the con-

tinental United States, is president of Linden Hall. He has been in Puerto Rico.

I was at that time studying Latin at Linden Hall. I finally chose the three Latin words, "Christus Noster Dux." I was very glad when my father later told me that the Board of Trustees had voted unanimously to accept this as the permanent Motto: I was also glad when I learned that this thought was to be made the theme of today's dedication service.

"Christus Noster Dux" means "Christ Our Leader."

Let us hold this thought in mind as we proceed with the meeting this afternoon — "Christ Our Leader." Let us each resolve to take this thought all through life with us, always holding it uppermost in our hearts and minds. "Christus Noster Dux."

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Congratulatory Messages

A large sheaf of telegrams and cablegrams were presented at the meeting. The five messages, reproduced below, are typical of many others publicly read in both the Spanish and English languages:

Mrs. Gerald B. Winrod sent the following message from Wichita, Kansas:

DR. AND MRS. J. F. RODRIGUEZ
RIO PIEDRAS, PUERTO RICO

I AM REJOICING OVER THE WAY THE DEFENDERS MINISTRY HAS BEEN BLESSED DURING THESE EIGHT MONTHS SINCE I WAS LAST IN PUERTO RICO WITH MY HUSBAND. KINDLY CONVEY MY BEST REGARDS TO MISS AULET, MRS. ARMSTRONG, THE MEMBERS OF YOUR FAMILY, THE CRUSADERS AND THE MANY OTHER FRIENDS ON THE ISLAND. CHRISTUS NOSTER DUX.

United States Senator William Langer sent the following message from Washington, D. C.:

DR. GERALD B. WINROD
SAN JUAN, PUERTO RICO

AS ONE WHO IS INTENSELY INTERESTED IN THE WELFARE AND PROGRESS OF PUERTO RICO, I EXTEND MY HEARTIEST CONGRATULATIONS AND BEST WISHES TODAY TO THE DEFENDERS THEOLOGICAL SEMINARY IN RIO PIEDRAS. MAY THE FULL SUCCESS OF YOUR ENDEAVORS BE REALIZED.

United States Senator Arthur Capper sent the following message from Washington, D. C.:

DR. GERALD B. WINROD
SAN JUAN, PUERTO RICO

I SEND HEARTIEST CONGRATULATIONS ON YOUR DEFENDERS THEOLOGICAL SEMINARY IN RIO PIEDRAS. IT IS UNDOUBTEDLY A COMMENDABLE UNDERTAKING AND YOU AND THE PEOPLE OF PUERTO RICO DESERVE GREAT CREDIT FOR YOUR EFFORTS IN BEHALF OF THIS GREAT INSTITUTION.

The Honorable Frank W. Coleman, Mayor of the City of Wichita, sent the following message:

DR. GERALD B. WINROD
SAN JUAN, PUERTO RICO

RECALLING BOYHOOD ASSOCIATIONS PROUD TO CONGRATULATE YOU ON THE ACCOMPLISHMENTS OF YOU AND YOUR ORGANIZATION IN EXTENDING WICHITA AND KANSAS IDEALS IN THE EVOLUTION OF AMERICAN GOVERNMENT AND ITS OPPORTUNITIES TO THOSE PEOPLE SYMPATHETIC TO WESTERN CULTURE AND HAPPINESS. MAY THIS DAY MEAN A MILESTONE IN THE LIVES OF THE PEOPLE OF RIO PIEDRAS AND PUERTO RICO.

Dr. Winrod preached the dedicatory sermon, the outline of which was as follows:

"CHRISTIAN RANCHER will send postpaid to any Christian in the United States or Canada, an 8-oz. package of tree-ripened and sun-dried Royal Apricots, free, upon receipt of their testimony for Christ."

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P. O. Box No. 224 San Fernando, California

Dr. Winrod's Message Interpreted into Spanish by Dr. Rodriguez

I have one major thought to contribute to the other addresses that have been delivered this afternoon.

I suggest that we try to see in this structure more than a building . . . more than concrete, steel, architecture, seats, doors and windows. It stands today, a symbol of deeper things, greater values, intangible assets which transcend all matters of a material nature. We are today dedicating a symbolic building.

(Thereupon Dr. Winrod gave a Scriptural discussion of the Church of Jesus Christ, explaining its origin and mission in the world. He emphasized Peter's statement that twice-born mortals are "living stones" in the great eternal structure of the Church . . . and that, according to St. Paul, the saints collectively comprise "the holy temple of the Lord.")

The book of Ephesians speaks of the living stones being "fitly framed" together in Christ. Every stone occupies an important position in the structure as a whole. A building like this Seminary, dedicated to the service of the Lord, symbolizes the Church of Jesus Christ in its world-wide or universal aspect.

(Dr. Winrod said the erection of the new building further symbolized the fact that Christian co-operation, because many believers in the United States and on the Island, blended their efforts and prayers to make it an actuality. He stated that the ultimate objective of the entire effort is the salvation of precious souls for whom Christ died.)

Geraldine and I shall always remember Christmas day 1946. We left San Juan by automobile early in the morning and went back into the interior, to be met by native Christians with whom, a nine-mile trip was made on horseback, up a steep mountain side.

Yonder at that virtual outpost of civilization, we found a Defender Church tucked away on a mountain side. It is a Gospel lighthouse to that part of the Island. Such singing and testimonies to the saving power of Christ, I have seldom heard. The whole surrounding territory has been blessed, enriched and elevated by the enlightening effect of the Gospel since our Church was established there. A student from this Seminary is its Pastor.

. Defender . . . 15

My friend, Rev. Mateo Cruz, our district superintendent of the area, explained the transformation that has taken place by saying in English as halting as my Spanish:

"Before Church come here, four year ago, people all unhappy. No joy. No smile on face. Just work. No hope. No live right. Nothing live for. Do bad things. Then Church, he come. Everybody go. Everything sing. Everybody learn pray. Everybody study Bible. Everything change. Now much happy. Full hope in everybody heart. Faces show joy. Have much hope for time ahead."

(Dr. Winrod said that the change wrought in the community he visited Christmas day, illustrated, in a concrete way, the purpose and objectives of Defender missionary work both in Puerto Rico and all fields where the organization is holding forth.)



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ANALYSIS OF W



REPORTING FROM WASHINGTON

NOTHING HAS so rocked Washington in many a day as the shocking exposures about members of the Communist Party occupying posts of power in the State Department. Rumors have been floating for months. Charges have been made by high ranking Republicans. But the fact of arrests, now being made, is having a damning effect upon the New Deal administrations.

Senators and Representatives, using their mail from back home as an index, freely state that the Department is on PROBATION. They are waiting to see if General Marshall intends to clean house from top to bottom. If he hesitates, other methods will be used to lift the lid.

Attorney General Clark will receive all the support from Congress he needs—assuming that General Marshall seeks his cooperation in eliminating the red rascals who were given positions of power under the aged Cordell Hull.

The most sensational arrest thus far, came on January 17th, when Carl Aldo Marzani was indicted on charges of falsely stating he had never been a Communist. It was announced at the same time that 53 other State Department employees were being screened for subversive contacts and red connections with Moscow.

As might be expected, Walter Winchell started screaming hysterically

about "Fascists" taking over the Department. In other words, when reds begin to be replaced by Americans, the smear gestapos raise the false cry of Fascism!

There are eleven counts in the indictment against Marzani charging clandestine Communist activity. Throughout the war, he handled top military secrets and vital information which if communicated to an enemy, could do incomparable harm.

It was his duty to classify material, including graphs and figures showing the strength and deployment of United States forces. He produced a motion picture for the Government revealing the power of the Army and its position in various war theaters, which was distributed to the higher echelon.

After the fall of Germany he made a six-month tour of that Country, gathering information about American troops, dealing at all times in facts and figures of utmost importance. The presence of such a man in Europe with State Department sanction, contrasts vividly with its policy of often keeping Gospel Preachers out, thereby rendering Christian Relief work the more difficult.

Attorney General Clark charges Marzani with having "falsely stated and represented" to Government officials that he had never: (1) been a member of the Communist Party (2) attended any Com-

munist meetings (3) contributed any services to the Party (4) used a false name as a Party member (5) made speeches against the conscription bill.

On the contrary, Clark stated in the indictment charges that Marzani:

1. Used the name of "Tony Whales" and "was a member and worker in the said party in New York during the years 1940 and 1941."
2. Spoke at various gatherings in New York urging defeat of the conscription bill by which the United States was seeking to build up its armed forces.
3. Served as a branch organizer for the Communist party in New York in 1940-41 and helped recruit members.
4. Instructed party members to sow discontent and resentment among Negroes by agitating the question of racial discrimination.

J. EDGAR HOOVER'S magazine article about "Red Fascism in America," released simultaneously with the opening of the Eightieth Congress, was enthusiastically received by new Senators and Representatives from the hinterland. Most of the newly elected members, taking seats for the first time, were chosen because of their forthright opposition to the left-wing doctrines of Henry Wallace and the Communist Party.

These men saw eye to eye with Mr. Hoover when he said:

"The objective of the Communist Party of the United States of America is the destruction of the American way of life . . . The Red scourge of Communism in America is boring its way through our

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WORLD TRENDS

land like a termite . . . Too often, liberty-loving Americans dismiss the menace of Red Fascism as inconsequential . . . They forget that Communism is a cold, harsh and ruthless system which builds slowly but inexorably to the day when our democratic government will be superseded by a Godless, tyrannical, Communist dictatorship in the United States."

THE NATIONALIST NEWS SERVICE.
reporting from almost under the Capitol dome says:

"Elliot Roosevelt will soon confess, without abashment, his pro-Russian leanings. He hopes to run for President with the support of all the Stalin elements of the United States . . .

"General Eisenhower, in appearing before the CIO convention and by accepting a medal from the pro-Russian periodical 'The Churchman,' did so in his campaign to become the Democrat nominee for President. His left-wing sympathies have been known for some time around Washington. Henry Wallace is pushing him for the job . . .

"Walter Reuther, who took special training in Moscow before becoming head of the United Automobile Workers (CIO), was in Moscow being trained at the same time that Tito (Yugoslav dictator), was being educated to help promote world revolution. Many have been shocked to realize that the head of the largest labor union in America was virtually a revolutionary classmate with Tito."

REPERCUSSIONS of the "Yugoslavia Sedition Case" are being felt in Washington.

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More than 300,000 Catholics petitioned President Truman, at the beginning of the year, to demand that the Tito government of Yugoslavia, immediately release Archbishop Stepinac from prison . . . and that he be given "full liberty to resume his pastoral and religious duties."

A few days later, Dean Acheson of the State Department explained in a statement to the press, that the United States government is deeply disturbed over the treatment accorded the Archbishop.

There are six points of unmistakable similarity between the Winchell Sedition Case and the persecution of Stepinac — proving the same international, Communist motivation behind both episodes. Wherever Communism gains the ascendancy, whether in Washington or Belgrade, Church property is confiscated and Christian leaders persecuted.

REPORTS PERSISTED for several days that pressure was being put upon President Truman to give General Eisenhower the Secretary of State portfolio. There were expressions of relief on all sides when General Marshall was finally chosen.

Military men have shown concern over what has lately appeared to be a maneuver, on the part of General Eisenhower, to enter politics. The feeling exists here, that if the war-time commander is seriously considering candidating for the Presidency, he should first resign his present post.

The tension relaxed appreciably, when late in January an exchange of personal notes was released to the public — messages that passed between

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George Allen and the General during the war.

An apparently inspired story had just been published in 1943, naming Eisenhower as a possible future candidate for the White House. Allen wrote: "How does it feel to be a Presidential candidate?" Eisenhower replied: "Baloney! I furiously object to the word 'candidate.' I ain't and won't be."

WINT SMITH, a new man in Congress from Kansas, complained to friends during the campaign preceding his election, that he could not buy a single white shirt in the Congressional district. This pun became something of a standing joke during the race.

"You will find one after you are elected, in time to wear it when taking

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the oath of office," said a friend knowingly.

But Mr. Smith, a common man from the plains, showed 'em!

When his name was called, he stepped forward clad as usual in khaki, and was given the oath.

BYOND DOUBT, Vito Marcantonio, from the Harlem section of New York City, is the least respected member of Congress. A protege of Fiorello La Guardia, he follows the Communist line with blind devotion.

When Hitler and Stalin were standing together, he publicly praised the Nazis. When Germany attacked Russia, he turned against Hitler. Year after year, he fills pages of the Congressional Record with hate propaganda, smearing as "Fascists and seditionists," those who reject Communism.

The Communist Daily Worker says: "His voting record is perfect."

Marcantonio, one of the promoters of the so-called Sedition Case, was barely elected last November by "the skin of his teeth." He has little or no influence in the Eightieth Congress. Most members of the House are ashamed to be seen in his presence.

Joseph Scottorriggio, a precinct worker for Marcantonio's Republican opponent, was brutally murdered on the streets of New York City, the morning of the election. Concerning this incident, the New York Daily Mirror says in an editorial:

"The House Campaign Investigating Committee indicates it will throw the case of Vito Marcantonio into the lap of the new Congress. Well and good. Any thorough investigation should show Marcantonio's unfitness to sit in the Congress. And it should include a study of the Grand Jury minutes of the Scottorriggio murder investigation. The Grand Jury inquiry has not solved the

A TRYST With Destiny In A Lost World

Book review by Martha Lee, Book Reviewer: "This book tells what is the matter with America. The Author does not mince words or pussyfoot, but stands forth as a warning of a new prophet against the decadence of the present age. It is an unusual book in its powerful sincerity . . . and outstanding in its importance to all. 'A Tryst With Destiny In a Lost World' by the Rev. C. A. BUDD demands attention."

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slaying. But it is entirely probable it has uncovered some enlightening facets of Marcantonio's career. Congress has the power to impound and subpoena the Grand Jury's records."

Springer Vs. Oxnam

DR. HARVEY H. SPRINGER, writing in "The Western Voice," gives the connection and affiliations of Bishop G. Bromley Oxnam, leading bishop of the Methodist Church and head of the Federal Council of Churches of Christ in America. Thus far we have seen no denial.

He charges that Bishop Oxnam has been officially connected with the Civil Liberties Union, recognized during the war by the F. B. I. as a radical front organization; also that he has been connected with the People's Educational League, controlled by the Communists; the International Workers of the World, extremely radical; the left-wing Internationale; the Federated Farmers Labor party, well known red front organization; the National Council Committee on Militarism in Education, seeking to abolish military education; the Advisory Board for the League of the Organization of Progress, radical left-wing outfit friendly to Russia; the National Committee of the National Religion and Labor Foundation, a Socialist organization; the

Fellowship of Reconciliation, a well known radical front, functioning especially through the churches; the American League against War and Fascism, also communistic; and the National Committee of Friends of Democracy, a red front. Practically all these organizations are listed by the Committee on un-American Activities.

Dr. Springer goes on to show other connections and affiliations even more startling. If Oxnam were an ordinary Methodist or even an ordinary Bishop, we who love the Methodist Church could afford to pass over this information lightly. But Bishop Oxnam is the brightest and most powerful Bishop in the Church. Other Bishops recognize the fact and are afraid of him. He has certainly placed Methodism in a most unenviable light of recent years.

It is but fair to say that the majority of Methodist Bishops and leaders do not agree with him but they are afraid to oppose him.

—DR. BOB SHULER.

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GLOBALIZED ARTIFICIAL IRRATIONALITY

George E. Sullivan, LL.B. . . . Attorney . . . Washington, D. C.

GLOBALIZED artificial irrationality, flaunting basic human liberty, is transforming the world into what amounts to one vast insane asylum, dominated by experts in perpetuating the irrationality. The scheme is fiendishly practical, and far advanced. Rationality about other things means little when lost about the subject most vital to humanity—BASIC HUMAN LIBERTY.

Normal man, as created by God, is rational, though he may afterwards lose his rationality. He is endowed with free will, personal initiative, and useful talents, and commanded to love his neighbor, as well as to love and serve God.

Free will is given to make man free and responsible. He has the right and duty to direct his own life, without encroaching upon the equal freedom of others, to promote the happiness of himself, his family, and society. Without such basic human liberty, his accountability to God would be idle and meaningless.

NATURAL FRUITS

Curtailment of basic human liberty inevitably produces an economy of scarcity along with a measure of serfdom, in striking contrast to the economy of abundance and happiness naturally produced by unshackled individual liberty.

Every legitimate government recognizes the free individual as the basic unit of Civilization, and the necessity for uncoerced collaboration of free nations and free men in any civilized society, and, accordingly, provides safeguards—rather than curtailment—of basic human liberty. With basic human liberty safeguarded, man has the recipe for peace and happiness in his own hands in accord with God's unchanging order. When man experiments with counterfeit substitutes, he courts disaster for himself and society.

COUNTERFEIT SUBSTITUTES

A trail of disaster stretches behind all experiments with counterfeit substitutes for basic human liberty. Pharisaism, toryism, socialism, illuminism, communism, bolshevism, fascism, nazism, and

new-dealism, have been the most insidious and formidable of the counterfeit substitutes, each and all of them presenting a camouflaged system of perverted government.

Whether their claim of noble morals is accompanied by a recognition or denial of God, they are one and all impudent challenges to God by reason of their attempts to alter God's plan.

A SINISTER CONCOCTION

Throughout many ages, there has been a sinister concoction of ever-increasing potency and vileness used to produce globalized artificial irrationality by undermining and destroying basic human liberty. The concoction is compounded of perverted government, distorted education, mis-use of religion, unsound economics, unstable finance, and integrated deception through invasion and pollution of practically every avenue of human thought.

Basic fundamentals have been sought to be turned upside down, so as to make true rationality appear irrational, and irrationality appear as rationality.

DISTORTED EDUCATION

Perverted government needs distorted

education of youth and adults, in order to attain and maintain its monstrous deception.

The internationalist-directed Reign of Terror of 1789 in France would not have been possible but for distorted education of French youth in advance. So-called "Academicians" implanted the distorted education, and their Secretary later admitted:

"Lest our object should be surmised we called ourselves 'Economists'."

Distorted education in advance also paved the way for the Marxist Revolution unleashed in Europe in 1848. Nearly two years before its actual unleashing, Pope Pius IX noticed the sinister preparation, and gave public warning against—

"that system of education, especially in philosophical studies, that deceives and corrupts to a deplorable degree our thoughtless youth, offering them the bitter gall of the dragon in the cup of Babylon." (Nov. 9, 1846)

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root in the soil of Americanism. Was it by accident or chance that new-dealism found fertile soil already prepared for it in our Republic? Or had the occult forces behind new-dealism seen to such advance preparation? Certain it is that for a long period before 1933, and persisted in afterwards, there was extensive distorted education in our Republic against fundamental Americanism, and in favor of a collectivistic substitute.

On April 24, 1920, the Senate of New York received a 4-volume report of the Joint Legislative Committee of New York, which had been investigating seditious activities. The report is known as the Lusk Report, and presented an authentic and startling exposure of subversive movements abroad and at home, including "Academic and Scholastic Socialist Activities," and "Subversive Teaching in Certain Schools." The report called particular attention to the employment of socialist professors in some Colleges, and even in some Theological Institutions.

Before June 7, 1924, distorted education had invaded the public school system in the Nation's Capital to such an extent that, on that date, the following proviso was attached to the Congressional appropriation for the next fiscal year:

"Provided, That no part of this sum shall be available for the payment of the salary of any Superintendent, Assistant Superintendent, Director of Intermediate Instruction, or Supervising Principal, who permits the teaching of partisan poli-

tics, disrespect of the Holy Bible, or that ours is an inferior form of Government." (43 Stat. 553)

On June 14, 1935 (eleven years later), Congress learned that conditions had become so greatly aggravated that pupils were being indoctrinated with propaganda for communism; and, in consequence, provided the following legislative safeguard:

"Provided, That hereafter no part of any appropriation for the public schools shall be available for the payment of the salary of any person teaching or advocating communism." (49 Stat. 356)

The communist party of Washington, D. C., denounced the legislative safeguard as—

"a direct and sharp denial of the constitutional right of freedom of speech."

The communist denunciation was supported by a gallery of organized propagandists for repeal of the safeguard such as had seldom before been seen in our nation, including so-called leading educators and numerous clergy, Protestant, Catholic and Jewish.

The safeguard was denounced as "a legislative monstrosity" by Father John A. Ryan, in his capacity as then Dean of the Sacred Sciences of the Catholic University of America, who was a close collaborator with Father Daniel A. Lord, S. J., who wrote two strange booklets, "WHAT CATHOLICITY AND COMMUNISM HAVE IN COMMON," and "THANKS TO THE COMMUNISTS." Such representatives of the anti-communist Vatican could hardly have intended to be espousing communism.

The only sense that can be made out of their strange performances is that they understood the political expediency of the Vatican to be not to block avenues for communist propaganda, but, instead, to make competitive use of such avenues to propagate the corporate system of monopolies obsession stubbornly adhered to by the Vatican since the 16th century, although irreconcilable with basic human liberty or fundamental Americanism.

A number of leading Catholic clergy have become so enamored of the idea that there is a strong resemblance between new-dealism and such system of monopolies devised by Catholic ecclesiastics (in political wanderings) that, when addressing Catholic laity, they have again and again depicted new-dealism as "essentially Catholic doctrine," and thereby invited Catholic support of new-dealism. So secure did Father Ryan feel in such strange performance by him that he disregarded altogether sound and wise views expressed by the Archbishop of Baltimore and Washington in favor of said legislative safeguard of June 14, 1935—evidently feeling that he had the backing of the Vatican, rather than the Archbishop, and the Vatican never rebuked him.

DISTRICT OF COLUMBIA BOARD OF EDUCATION

Repeal of said legislative safeguard of June 14, 1935 was ceaselessly urged by the District of Columbia Board of Education. Even after an official ruling by Corporation Counsel Prettyman that the legislative safeguard did not prohibit factual teaching about communism "provided that the method or manner of statement does not imply approval," the Board of Education continued to work for repeal of the safeguard, and to claim that it prevented factual teaching.

The Board's perverted idea of factual teaching about communism was later clearly revealed in its "Public School Document No. 1" of 1936, for guidance of teachers, depicting the "character of Marx" as noteworthy for "his sympathy for the poor" and "his originality in thinking out a plan." No one should claim to be qualified to exercise any authority over teachers or pupils who is unaware (1) that the tenets of Marxism

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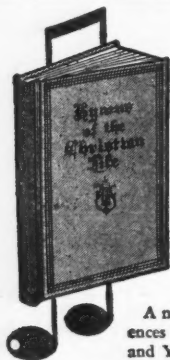
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would destroy all individual human rights and reduce human beings to the level of cattle, or (2) that the tenets were not original with Marx, but (long before Marx was born) had, on May 1, 1776, been publicly proclaimed by illuminism, the parent of communism.

On May 28, 1937 (50 Stat. 211), the 75th Congress succumbed to the propaganda for repeal of the aforesaid legislative safeguard of June 14, 1935, and servilely and disloyally repealed it. Included in the propagandists for such repeal was the then President of the United States.

A SEDITIOUS MARVEL

Franklin D. Roosevelt's status as a seditious marvel is now evident to everyone today who tries to think honestly and knows how to think.

Consequently, his participation in the efforts to obtain repeal of a legislative safeguard against misusing our tax-supported public schools for advocacy of communism, is easily understood.

Nothing more grotesque or outrageous has ever taken place in American history than the recognition of the Soviet Government as a civilized nation, in November 1933, upon promise by the Soviet to keep its subversive activities away from our Republic. What a dishonest approach to the subject of civilized society! It is like recognizing and equipping pirates as a civilized group conditioned upon their confining their depredations to others.

Though the Soviet promise was never even attempted to be kept, not only was the recognition never withdrawn, but the Soviet has had such enormous military and other supplies, at the expense of American taxpayers, that it is today the most powerful empire in the world, while our Republic is saddled with the greatest public debt ever known. A true friend of American labor, Samuel Gompers, told a truth, which Franklin D. Roosevelt would not heed, namely:

"I can think of nothing that would constitute a more needless and base betrayal of civilization than American recognition of Soviet Russia."

It is difficult for any thinking person to explain the outrageous and un-American aid given by Franklin D. Roosevelt to the Soviet otherwise than as the deliberate and premeditated acts of a principal in the world-wide communist criminal conspiracy.

NUMEROUS SEDITIOUS ACTS

While space does not permit detailing all the seditious acts of Franklin D. Roosevelt, some more of them require

special notice.

On July 5, 1935, shortly after the N.R.A. had been held unconstitutional, he brazenly sought to subvert the official oaths of members of Congress, by urging upon a Congressional subcommittee (regarding other proposed legislation):

"I hope your Committee will not permit doubts as to constitutionality, however reasonable, to block the suggested legislation." (Congressional Record, Vol. 79, page 14363).

GEORGE III AND TORYISM

Franklin D. Roosevelt's record indicates a seeming fondness for the tyrannies of George III and toryism.

. Defender . . . 21

In striking resemblance to the grievance against George III (in our Declaration of Independence):

"He has erected a multitude of new offices, and sent hither swarms of new officers to harass our people, and eat out their substance,"

Franklin D. Roosevelt gathered to gether and put into positions of power an enormous horde of experts in the art of producing an economy of scarcity, and harassing the American people.

Again, the fiendish reversal by him of specific measures advocated in the

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platform upon which he was originally elected as President, and which measures were sorely needed, calls to mind the grievance against George III:

"He has refused his assent to laws, the most wholesome and necessary for the public good."

The outrageous transportation from distant parts of the nation to Washington for trial en masse, as seditious conspirators, of a selected group of critics of new-dealism calls to mind another grievance against George III:

"For transporting us beyond seas to be tried for pretended offenses."

Some of those charged with conspiracy did not know one another, and had nothing in common except patriotic antipathy to un-American new-dealism. That they were not transported beyond seas, instead of only to Washington, was likely due to safeguards in our Constitution, rather than Rooseveltian mercy.

PREVIEW OF NEW-DEALISM

More than a century ago, in 1841, a crude and unpolished preview of new-dealism appeared in the form of a book, "THE SCIENCE OF GOVERNMENT," written by Clinton Roosevelt, and urging that people labor in fields and factories "precisely as soldiers in an army do."

Such strange harmony of subversive viewpoints toward undermining basic human liberty makes thinking people wonder whether both Clinton and Franklin were not purposely carrying through the Pharisee tradition denounced by the Divine Saviour as having "made void the commandment of God"—the tradition constituting pharisaism, maintained by the most formidable sect in the world.

"WHITHER BOUND?"

In 1926 (seven years before new-dealism), Franklin D. Roosevelt published a book, titled "WHITHER

BOUND?". In it, he insinuated that our Founding Fathers and their followers had been "selfish," and claimed a changed course for our Republic was necessary.

He discreetly avoided disclosing in his book at that time the changed course he had in mind, which was evidently the horrible humbug of new-dealism, national and global.

GLOBAL NEW-DEALISM

The American people know now full well what national new-dealism is, since they tasted for themselves its bitter fruits in ever-larger doses, until no longer able to endure them. National new-dealism had so much bi-party support, as to so many of its destructive features, that our people were really obliged, in large measure, to save themselves from national new-dealism in the recent Congressional elections, with many Republican candidates still supporting many of the destructive features of national new-dealism, and the Republican Party itself refusing to blast global new-dealism.

The American people seem doomed to also find out for themselves, in the hard way, just what constitutes global new-dealism. Efforts are being made to prevent them from finding out by diverting their attention to so-called Byrnes-Vandenberg bi-party American foreign policy. Global new-dealism has not been created by either of those gentlemen, and neither of them is empowered to change any of its essentials.

Global new-dealism pretends noble morals and a purpose to create one great, big, happy world, while seeking to turn upside down basic fundamentals of God's plan for human happiness. Through what amounts to an INSIDIOUS SUPER-MARKSISM, it seeks to set up WORLD CONTROL, political, financial and economic.

The basic unit of Civilization under God's decentralization plan—personal freedom and initiative—is caused to

give way to centralization, steadily gathering power, until the individual is largely the serf of the state, and the state the serf of a super-state. Global new-dealism appears to be the last word in trojan beast breeding and grooming. Its trojan donkey-elephant subversive beast has outwitted trusted leaders in both of our great political parties, and also many high clergy, Protestant, Catholic and Jewish.

Its hypocritical claim of noble morals, along with special friendliness to organized atheism, while giving lip-service to religion, has enabled global new-dealism to become the greatest acrobat of all time—harmonizing with the atheistic and communistic Soviet, the anti-communistic Vatican, and the theocratic and socialist British Empire.

SMOKE SCREEN

The real status of the United Nations Organization, as a smoke screen for the global new-dealism, which was chiefly responsible for its birth, should be obvious to everyone who thinks. There has been no prompt return to normal conditions in nations, or normal relations among nations, so needed to prevent further spread of communist aggression. Instead, abnormal conditions of instability and uncertainty have been indefinitely prolonged, while the Soviet romps through the world, possessing new vitality, militarily and otherwise, due largely to American Lend-Lease.

The Soviet seems to have felt recently that its communist aggressions can be speeded up by a repetition in Spain of the performances there in 1936, in an effort to use that country as a jaw of a nut-cracker for Europe. The UN seems to have no scruple about aiding another such outrage, because, in response to demand by the Soviet and the British, it has denounced Christian Spain as an uncivilized nation, while continuing to recognize and honor the atheistic and barbaric Soviet as a civilized nation. No

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one possessing qualities of statesmanship can possibly regard the fruits of the UN as anything more than tragic buffoonery.

THE VATICAN

Yet, in Christmas 1946 Message, the Vatican paid tribute to the UN for "noble morals" and "some notable progress at last." No Catholic or non-Catholic has a right to further regard Pius XII as possessing qualities of sound statesmanship. Words must not be minced by laity in blasting political misleadership by clergy of low or high rank. There are none so blind as those who will not see.

Pius XII has been advocating world government for the last five years, in stubborn and persistent disregard of the salutary and solemn warning of his predecessor Benedict XV on July 25, 1920 (27 years ago) that world government—

"is longed for by all the worst elements of disorder, and confidently

expected by them,"
and further that—

"If these ideas are put into practice, there will inevitably follow a reign of unheard-of terror."

As Pius XII looks about him today, he ought to be able to see for himself that Benedict XV knew that of which he spoke, and that Benedict XV correctly diagnosed the inevitable consequences from any world government, which is undeniably a counterfeit substitute for the free nations and free men, in uncoerced collaboration, required under God's plan for humanity. Benedict XV possessed qualities of statesmanship which should be possessed by every representative of a religion, and by everyone who undertakes to furnish any kind of leadership to humanity. Pius XII should abdicate at once!

EIGHTIETH CONGRESS

The Eightieth Congress can make of itself the greatest Congress in our his-

tory, by rescuing our Republic from all new-dealism, national and global, and courageously denouncing each type as unconstitutional and un-American. There is not a particle of constitutional authority for surrendering any portion of American independent sovereignty, nor any warrant for appropriation by government of any portion of God-given inalienable individual liberty.

The members of the Eightieth Congress cannot serve our Republic, unless they honor and obey their constitutional oaths, and indignantly spurn political party subversive misleadership incompatible with American independent sovereignty and basic human liberty.

The supreme sacrifices made so recently by so many glorious American boys were intended to save the American Republic, and the American people do not intend to allow it to be scuttled or otherwise destroyed!

LEGEND OF SAINT VERONICA'S HANDKERCHIEF

ONE CAN WELL IMAGINE the excitement caused in Jerusalem by our Lord's fateful journey to Golgotha's hill in fulfillment of His earthly mission.

He sorely needed rest that morning—that tragic morning when He carried the Cross to Mount Calvary. The night had been tiresome and difficult . . . the hours long and heavy with suffering and sorrow. The strain was too great for even the sinless body of the God-Man.

The trouble started immediately after a peaceful time of fellowship. True, the apostles did not quite understand their Master's actions, or His words. Yet their confidence in Him was such that they could overlook strange remarks like, "This is my body which is given for you: this do in remembrance of me" . . . "This cup is the new testament in my blood, which is shed for you."

He often spoke in metaphors, difficult for them to grasp. However, His next statement was not to be mistaken for a mere figure of speech. It was too bold an accusation to pass over lightly:

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"But, behold, the hand of him that betrayeth me is with me on the table."

Cups paused in mid air. Conversation ceased. Everyone's eyes became fixed upon the Master. What was this about betrayal? Peter, the man of action, beckoned to John, the beloved, who was reclining on Jesus' bosom, and whispered to ascertain who was the guilty member.

John, returning to his former position, inquired, "Lord, who is it?"

Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it."

Suiting action to words, He handed the article to Judas Iscariot, son of Simon, who immediately ran from the table.

And the record says: "It was dark."

The group soon left the upper room for Gethsemane, the Son of God to commune with His Father . . . the sons of men to slumber in sorrow.

As He interceded, sweat came forth from the pores of His body like drops of blood, falling to the ground. There, in the Garden, appeared the only inkling of failure in His entire career. His heart became ruptured with agony over the sins of humanity. Only a broken heart could produce a bloody sweat. He faced Calvary and asked that the cup be taken away if possible. But even then His will was yielded to the will of the Father in heaven.

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went forth to meet Judas, who by that time was leading a mob against the Man of Sorrows.

Peter, again assuming an aggressive attitude, drew the sword and stabbed Malchus, the high priest's servant. Jesus, in a reprimanding tone, said to the blustering disciple: "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" Then He healed the wound.

The ring leaders of the Jews took the Master, bound Him, and led Him away, first to Caiaphas, the high priest . . . then to Pilate, the Roman Governor of the Province . . . thence to Herod, and finally back to Pilate. It was a tiresome route the Lord of glory was compelled to travel.

Pilate listened to the hurricane voice of the mob. The unthinking masses preferred a criminal in their midst rather than the Man who had done so much for them. Barabbas was released.

After fake trials and perjured testimony, the Master was condemned in the early hours of the morning. He was scourged according to Roman law. The irony of it all—impotent creatures flaying the Creator!

The Governor, knowing the Man to be innocent, hoped the Jews would let Him go, seeing how He had suffered. "Behold the man," he cried. Moreover, Pilate wanted to heed the admonition of his wife, who told him about a vision she had received. It was an ominous hour for Rome, Jewry and the whole world.

"Crucify him, crucify him," stormed the rabble, stirred by designing leaders.

A heavy Cross was dragged into the center of the milling throng. His shoulder was placed in the crook of the cursed beam. No matter the beatings, the scourgings, the tiresome trials, inhuman grillings and loss of blood, He was made to drag it toward Golgotha.

Then a terrible thing happened. His knees buckled and He collapsed beneath its weight. No Jew would touch the Cross because of the odium. No Roman would lift it from the prostrate form of the Master. But Simon, a negro



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slave from northern Africa, volunteered to help. And Jesus climbed the hill with only a black man at His side.

Suddenly, a woman broke through the crowd. She ran to the Saviour's side. Tradition says her name was Veronica. She gazed with broken heart, into His face, coated by dust and coagulated blood. His beard was matted. The cheeks were bruised from slapping. The eyes, possessing fathomless depths, pierced through hers as His parched lips opened.

"What wouldst thou have of me, woman?" He asked.

Pressing closer to His side, she handed the divine Master her handkerchief. Wiping away the bead-drops of agony, He handed back the precious piece of linen to its owner.

As He moved on to His fate, followed by the throng, the woman stood alone, for a long time, carefully examining her handkerchief. Suddenly, she turned and ran back toward the city, through the deserted gates, down the cobbled street, and into a house.

The Lord was crucified at nine o'clock that morning. Darkness settled like a thick mantle over the earth at noon. Veronica lit her lamp. She held the handkerchief in a position so the light beams would easily fall upon it.

Looking at the linen cloth, she could scarcely believe her eyes. There, indel-

ibly impressed, was the face of the blessed Saviour, exactly as He had appeared when she interrupted His journey up Golgotha's hill. The bloody print was clearly evident.

★ ★ ★

THIS IS of course a legend—the famous Legend of Saint Veronica's Handkerchief. Yet it provided inspiration for perhaps the most famous painting of Christ ever produced.

The story prompted Gabriel Max to create one of the world's great masterpieces on canvas. He completed his task in the year 1874 and the original hangs today on the walls of a private art collection in Austria. The present owner paid \$25,000 for the painting.

Max used fourteen kinds of color to produce his version of the Master's saddened countenance. He produced a tragically-beautiful work of art.

The feature of the painting, making it unlike all others, is the fact of that THE EYES OPEN AND CLOSE as one gazes into the face.

At first the eyes appear to be shut. But by looking steadfastly at them, the lids grow transparent . . . and out of the shadows, the soul of the Master seems to project itself, reminding one of Lamentations 1:12, "All ye that pass by, behold and see if there be any sorrow like unto my sorrow."

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—George Washington.

I always have said, and always will say, that the studious perusal of the sacred Volume will make better citizens, better fathers and better husbands.

—Thomas Jefferson.

It (the Bible) is the rock on which our Republic rests.

—Andrew Jackson.

The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world and I say to you "Search the Scriptures."

—John Quincy Adams.

If a man is not familiar with the Bible, he has suffered a loss he had better make all possible haste to correct.

—Theodore Roosevelt.

Stalin and Molotov were together when Molotov received a phone call from ex-Secretary Byrnes. "Hello, Mr. Byrnes," said Molotov. "No . . . No . . . Absolutely No . . . Definitely Not . . . Yes . . . No! No . . . No!" Then he hung up.

"What was his question when you answered yes?" asked Stalin

"Oh," said Molotov. "He asked if I could hear him."

—Nat Howard.

The communist fifth column know that they stand no chance of imposing their dictatorship in this country if we have peace between management and labor. Will you ever see an editorial in The Daily Worker or The People's World

praising or urging any plan of labor-management cooperation? You will not.

—Cecil B. DeMille.

We are rapidly reaching the time when loyal Americans must be willing to stand up and be counted. The American Communist Party, despite its claims, is not truly a political party. The Communist Party in this country is not working for the general welfare of all our people—it is working against our people. It is not interested in providing for the common defense. It has for its purpose the shackling of America and its conversion to the Godless, Communist way of life.

—J. Edgar Hoover.

He who will not reason is a bigot. He who cannot is a fool. He who dares not is a slave.

—Sir William Drummond.

On the highway of life, when you come to temptation, turn to the right.

Without the personal indwelling of the Holy Spirit, all life is filled with death.

Christ is the great central fact in the world's history; to Him everything looks forward or backward.

—Charles H. Spurgeon.

Today our country faces a crisis. No American who loves America and our great heritage can afford to shirk his responsibility by adopting an indifferent attitude. The Marxist Madmen are at work everywhere within our nation. Sometimes they disguise themselves as "liberals" and "progressives," but their objectives are always the same—regimentation of humanity under socialism. We must expose them wherever and whenever they appear. An informed and enlightened America, ever vigilant, is the greatest safeguard for our Freedom

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as a people and Independence as a nation.

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—Maude Royden.

Give your life to God. He can do more with it than you can!

—Dwight L. Moody.

All the world is but an orphanage so long as its children know not God as their Father.

—Martin Luther.

If we had paid no more attention to our vegetables than we have to our children, we would now be living in a jungle of weeds.

—Luther Burbank.

A hot answer always means a cool friend. A soft answer will prevent a lot of hard feelings.

The mother's heart is the child's schoolroom.

—Henry Ward Beecher.

Thirty-five million children between eight and eighteen have no religion. Their parents, movies, comic books and the radio have conspired against them.

—Ralph A. Gallagher.

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schoolteachers have the primary responsibilities for this.

—Dr. William C. Jones.

God, like a wise father, trains us wisely and as we are able to bear it, He makes our service and our suffering more arduous.

—Charles H. Spurgeon.

The preacher that stands in the pulpit with a heart full of love for sinners is going to be a power for God.

When you take love out of Christianity, you don't have anything left.

Just as certain as the sun brings out the beauty of this world, just so the indwelling of the Holy Spirit sheds abroad the love of God in a Christian's heart.

Faith is believing a thing to be true, with courage to stand for what is believed.

It is our idea of the Cross that determines what kind of life we live.

—J. E. Lapp.

A Crossless religion is a sandy foundation.

—Roy Koch.

A conscience is fine if it stimulates you to action, terrible if it keeps you from your true work. Like worry: worry is wonderful if it moves you to do things; corroding if it doesn't.

—Edward Sheldon.

Don't go where you would not be willing to die.

When I am right, no one remembers. When I am wrong, no one forgets.

—Charles C. Williford.

Too many parents are not on spanking terms with their children.

Whether it be an inch or a mile, advancement toward the right goal will always spell progress.

Eternity is the complete and perfect possession of unlimited life all at once.

—Boethius.

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BOOK REVIEWS

PALESTINE—SHALL ARABS OR JEWS CONTROL IT? William H. Murray. Published by Author. Pages 50. Price 50 cents.

ALFALFA BILL MURRAY, the "sage of Tishomingo" and former Governor of Oklahoma, contributes important ideas to the current controversy regarding the disposition of Palestine.

Obviously exasperated by underground gang warfare on soil made sacred by the feet of his Master, the Governor feels that there comes a time when tolerance ceases to be a virtue. He addresses the text of his brochure to the "Members of the Eightieth Congress" and opens with the following salutation:

"I am not a lobbyist. I represent no one but myself; nor am I paid for this article, even the expense. I alone paid in full for the printing . . .

"My only act is to place before your members certain facts, many of which, members do not know; and some who do know have not

"The fortitude to stand against the throng,

"For then it takes a lot of courage to fight,

"The thing that's wrong'."

This treatise is divided into 37 short Sections, each dealing with a subject pertinent to the central theme.

For instance, Section 8 deals with the Talmud—a knowledge of which is regarded as essential to an understanding of present catastrophic events in the Holy Land. This document, consisting of several volumes, originated while the Jews were in Babylon, and was later condemned by the Lord Jesus Christ.

Section 13 focuses attention upon the Nuremberg trial as a collateral matter. It should be remembered that Governor Murray is an authority on the subject of constitutional law. He is credited with having drafted the constitution for the State of Oklahoma, in an early day, when the Indian Territory was being granted statehood. We read:

"Listen, Congressmen, to the follow-

ing from 'The London Patriot,' an English magazine of June 27, 1946: Judge Jackson, during the trial of Herman Goering, asserted that he was not being tried for his political opinions, but for the murder of 3-million Jews . . . Admission established precedent whereby we British can demand the immediate trial of the leaders of political Zionists for the massacre of millions of Gentiles."

Then Governor Murray asks the following question: "Does this not establish a precedent whereby Russia can demand the trial of all Americans who aided . . . in killing off thousands of Indians?"

* * *

THIS is an important book. In fact, everything Oklahoma's elder statesman writes on problems confronting our Nation, in this crucial hour, is important. There will be differences of opinion regarding subjects discussed—but every page contains something stimulating and conducive to deep thought on the part of the reader.

Unfortunately, paper shortages and stringencies affecting the printing industry have combined to reduce "PALESTINE" to a standard below par in physical appearance . . . but valuable information will be found in these pages, provided one is willing to drink from a gourd dipper, instead of a cut glass tumbler, to quench the thirst for truth.

LIFE AT ITS BEST. Dr. Roy L. Laurin. Van Kampen Press. Pages 184. Price \$2.00.

DR. LAURIN is a good writer and original thinker on evangelical Christian themes. He is the author of several books, pastor, lecturer and radio minister. The present volume finds him at his best.

He says: "Very early in my ministry I came to understand that the essential message of the Bible could be expressed by the single word, LIFE. The Bible's beginning tells of the creation of life while its ending tells of the perfection

and consummation of life. Salvation is essentially the problem of obtaining life eternal. Christian experience is the expression of this new life which is found in Jesus Christ."

"**LIFE AT ITS BEST**" is a treatise on the First Epistle of St. John. It divides the book twelve ways:

The Manifested Life . . . I John 1:1-4
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The Abiding Life . . . I John 2:12-17
The False Life . . . I John 2:18-27
The Coming Life . . . I John 2:28-3:3
The Conquering Life . . . I John 3:4-10
The Love Life . . . I John 3:11-24
The Discerning Life . . . I John 4:1-6
The Love Life Emphasized . . . I John 4:7-21
The Overcoming Life . . . I John 5:1-12
The Eternal Life . . . I John 5:13-21

When one finishes reading this book, he understands why Dr. Laurin's devotional studies are in such great demand at the present time.

POEMS WITH POWER. James Mudge. Abingdon-Cokesbury Press. Pages 308. Prices \$1.50.

THIS LARGE, handsome volume contains 1,348 poems. The Publishers boast that they were chosen with utmost care so when assembled, they fit like so many pieces of a beautiful mosaic. Because Mr. Mudge is himself a poet, he knows how the sinews of the soul are strengthened through laughter as well as by lamentation. He has gleaned poems from every age to answer every mood.

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Here are found poems on almost innumerable themes, such as Heroism, numberable themes. For the Preacher, Teacher, or Public Speaker seeking an apt illustration this anthology will fill a real need.

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John 6: 25-35, 56-58

GOLDEN TEXT: "I am that bread of life." John 6:48.

I. THE MIRACLE-WORKING CHRIST. Christianity is supernaturalism. This fact is exemplified in the life of our Lord. He performed many miracles in the days of His flesh. Left wing theologians who try to cast the Christian religion in the moulds of a philosophical naturalism would extract its very essence.

Jesus transmuted five loaves and two fishes into sufficient food to satisfy the appetites of five thousand persons. The people said: "This is of a truth that prophet that should come into the world." The Master fled into a lonely place for prayer when "they would come and take him by force, to make him a king."

During the night, His disciples started across the nearby lake. A storm came up that placed their lives in jeopardy. Jesus stilled the winds and waves . . . and crossed to the other side.

The people were astonished, next day, to find Him on the other side, not knowing He had walked on the water.

II. THEY MERELY WANTED FOOD. Our Lord took advantage of the favorable moment, to emphasize how forward, flippant and superficial were the attitudes of those who came seeking only bread and fish.

"Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Thereupon, He gave one of the most profound discourses of His entire teaching ministry . . . the subject having to do with the BREAD OF LIFE.

At this point, your lesson analyst has decided to quote a few pertinent paragraphs from a piece of writing by the late Dr. Newton Riddell:

"The Bible has proclaimed Christ as

the Bread of Life, but we have refused to eat and live. We are like a man starting on a long journey provided with a basket of food. He also has a text-book on dietetics. After traveling some distance he becomes hungry. He takes out the book and reads about food. It appeals to his intellect and satisfies his judgment. He forgets his hunger and continues his journey. The book is certainly scientific and authentic. There is perfect agreement of every part with every other part. His mind becomes so occupied with its truths that he does not realize his need of food until he grows weak. He seizes the book and reads intently all about the processes of nutrition.

"Now he studies it systematically; dissects it technically; discovers certain interpolations and mistranslations, and finally brings to bear upon it all the methods of higher criticism. Once more he forgets his hunger and continues his journey. The sun sinks low. His strength exhausted, he lies down to rest. He no longer has the mental power to study and criticize the book, but believing in its truth he clasps it tight in his arms and falls asleep, saying, 'When I awake in another world, then I shall understand; then I shall know; then I shall be fed and made strong.'

"Poor man! How foolish! Do not laugh at him; many of us are making the same mistake! We have the Text-Book of eternal life. It contains all men need to know about the plan of salvation. We have studied it systematically. We have devoured the letter, but failed to partake of the life. The starving man died beside a basket of food. A starving world is dying in the presence of the Bread of Life."

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Lesson Number Two

February 16, 1947
JESUS, LIGHT OF THE
WORLD

John 8:12-36, 9:1-5

GOLDEN TEXT: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

I. CONFLICT WITH THE JEWS. The lesson for today finds the leaders of Jewry challenging our Lord's claims . . . and fighting step by step to keep Him from acquiring a following. This marked the beginning of the anti-Christ program that operated so viciously against the early Church and later withstood Christianity with the unfolding of the Church age.

The trouble started when Jesus declared Himself to be, "The light of the world."

Yet, the centuries have demonstrated that all true intellectual and spiritual Light has its origin in the Person of God's Son. As a member of the eternal Trinity, He participated in the command: "Let there be light" . . . and the record says, "There was light." One who accepts Him escapes the darkness of ignorance, superstition and sin.

Phineas Fletcher, speaking of the entrance of Light into the human heart, says:

A life that lives by love, and loves by light:
A light, to whom the sun is darkest night:
Eye's light, heart's love, soul's only life He is:
Life, soul, love, heart, light, eye, and ALL
are His:
He eye, light, heart, love, soul: He all my
joy and bliss.

II. CHRIST GROSSLY INSULTED. When the Jews quoted the Talmud as a basis for rejecting Christ's claims, He repudiated the entire Talmudic system by calling it "YOUR LAW."

He wanted it clearly understood that the Talmud was NOT His law. He would have no part of it! He knew these inhuman writings of the rabbis, originating during the years of Babylonian captivity, were responsible for the darkness

that was causing them to reject the Light.

Judaism, the one anti-Christ religion of the world, has always attributed bastardy to the birth of the Master. This is the equivalent of calling Mary a harlot. The doctrine of the deity of Christ stands or falls on the claims made for His virgin birth.

In today's lesson we find the Jews taunting Him with the insulting question: "WHERE IS THY FATHER?"

Thereupon, He revealed the Source of all true Light . . . and in the same breath proclaimed the supreme fact of His deity: "I PROCEEDED FORTH AND CAME FROM GOD."

Lacking capacity to understand truth and appropriate Light, they doubled the insult by continuing: "We be not born of fornication."

The inference was clear. They were accusing Him of being thus born. His reply was demolishing: "Ye are of your father the devil."

The crux of John, chapter eight . . . is that human beings may expect to walk in the Light which Christ sheds upon the pathway of life, only as they wholeheartedly accept Christ's deity and gear their conduct to His claims.

Lesson Number Three

February 23, 1947

THE GOOD SHEPHERD

John 10:7-18

GOLDEN TEXT: "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10:11.

I. THE GREAT I AM. Jesus declared Himself equal with God. "Before Abraham was, I AM," said He to the Jews.

He added many more I AMs, as His ministry proceeded. "I AM the bread of life." "I AM the light of the world." "I AM the good shepherd." "I AM the door of the sheep." "I AM the God of Abraham." "I AM the true vine." "I AM the resurrection and the life." "I AM the

—Turn To Page 30.

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way, the truth, and the life." "I AM the son of God." "I AM a king."

Jesus Christ is eternal, the same, yesterday, today and forever . . . and in Him is no variableness or shadow that is cast by turning.

II. "I AM THE DOOR." On the positive side, our Lord presents Himself as the entrance into the kingdom or fold of eternal safety. The great object of the pastoral office is that men "shall be saved."

Then they "shall go in and out, and find pasture." This refers to growth in grace, spiritual nourishment and heavenly rewards—resulting from entrance through the one and only Door.

These experiences assure full, meaningful life. Yes, "life more abundantly." Not merely to preserve, but to impart life in rich and unflinching abundance.

III. "THE HIRELING FLEETH." On the negative side, Christ shows the position of the hireling—who being merely an employee, has no actual investment in the flock. By this comparison, He points out His own peculiar relation to the sheep.

Even physical shepherds, looking after their gentle animals, often encounter danger . . . as, in the circumstance of David, facing "the lion and the bear" at the risk of his life. In like manner the early Bishops at Rome, manifested unflinching courage, braving the fury of enemies against the Christian flocks committed to their care.

The hireling sees the wolf approaching and flees. Opposition to the Cause of Christ, in whatever form—persecutors, false teachers, blasphemous doctrines, are wolves! Paul speaks of "wolves in sheep's clothing" insinuating themselves into the Church. They are even found in pulpits.

IV. "I LAY DOWN MY LIFE." He knows His sheep. They know His voice. This mutual knowledge portrays something of the sweet fellowship that exists between Christ and the believer.

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"As the Father knoweth me, even so I know the Father." Where does this place the believer? Literally in the bosom of God.

Our Lord continued: "I lay down my life for the sheep."

It is impossible for language more plainly and emphatically to express the absolute voluntariness of Christ's death. Even the Cross did not take His life. As the Good Shepherd, HE GAVE HIMSELF TO SAVE SINFUL, UNWORTHY MEN. This is the ultimate in selflessness!

Lesson Number Four

March 2, 1947

JESUS SUMS UP HIS CLAIMS

John 12:12-32

GOLDEN TEXT: "I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

I. THE KING ACCLAIMED. Coming from the east, Jesus passed through Jericho, where Zacchaeus was converted, and arrived at Bethany. There during a supper, Mary anointed Him with precious ointment, to the disgust of Judas. Jews tried to kill Lazarus because his resurrection had created so much favorable comment regarding the Christ.

Next day, the Master entered Jerusalem in what is called the Triumphal Entry, amid Hosannas and the waving of psalms. The report of Lazarus' resurrection did much to electrify the crowds.

The language used in this part of the New Testament record is very grand, in-

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tended to express a burst of admiration wider and deeper than anything ever before witnessed. The word Hosanna means, "Save, we beseech thee." As used by the throng that day, it meant the people wanted to enthrone Christ as temporal ruler and king in violation of Roman authority.

The ever-present Jewish opposition asserted itself. "The Pharisees said among themselves, behold the world is gone after him."

II. THE KING CONDEMNED. The foregoing demonstration fulfilled Zechariah 9:9 down to small details: "Rejoice greatly, O daughter of Zion, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Every detail of our Lord's earth life was anticipated centuries in advance. No other argument is needed for His deity.

Public sentiment is unpredictable. Five days after the foregoing demonstration, the same people were shouting: "Away with him, crucify him."

Far from yielding to the whims of the rabble to set up a temporal kingdom, He tried to make them understand the great, eternal purposes involved in His presence on earth. The words that He spoke fell upon deaf ears.

III. "WE WOULD SEE JESUS." Certain Gentiles from Galilee approached Philip asking the privilege of a conference with Jesus. He graciously gave them audience and their request afforded an opportunity to explain that the middle wall of partition between Gentiles and Jews was dissolved. Any thought of "racial salvation" is therefore misleading. Jew and Gentile alike must come through the blood.

The mystery of Vicarious Atonement was explained as something for all men, regardless of nationality. It was also made clear that He would rise from the dead and be glorified. These things were confirmed by a "voice from heaven" which those possessing spiritual minds understood . . . while others thought the heavens merely "thundered."

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The equipment was originally designed by the Linn Trailer Company of Oneonta, New York . . . and built by the Weidman Custom Body Works of North Tonawanda, New York. No expense was spared in its manufacture. The interior is made of gumwood. It is fully equipped with both Delco 32-volt and 110-volt electric lines.

The structure is divided into five rooms, in addition to a sleeper cab and bath with 100 gallon septic tank. It has two individual bedrooms, kitchen, living room and an extra room for utility purposes.

The living room is equipped with a studio couch designed to accommodate two persons for sleeping purposes and a desk which seats four and may be used for meals. There is a screened-in observation and speaker's platform at the rear equipped with a public address system and flood lights.

The outfit seats eight for eating and accommodates an equal number comfortably for sleeping, without alterations. It is equipped with a heater, kitchen range, Coolerator and stainless steel sink with running water. All windows and ventilators are screened.

Other equipment includes mirrors, 300 gallon water tank, Kellogg air pump and Mueller reduction water pressure valve . . . a vacuumated air brake cylinder, 825 x 20 tires and a spare, emergency air brake automatic tank, five clothes closets, six cellar boxes, two tool boxes, five fire extinguishers, two leather

chairs, six folding chairs and a communicating system reaching to the driver's seat.

The coach is drawn by a huge 1940 tractor, 110 horsepower Ford Mercury motor with an Eaton two-speed rear axle over-drive and Crawler gears. This vehicle has had less than 14,000 miles travel.

The tractor is equipped with 825 x 20 rear tires and 750 x 20 front tires and two spares, Snyder 125 gallon gas tank, 15 gallon emergency tank, two 30 gallon fuel supply tanks, two 15 gallon kerosene barrels, Austin fifth wheel, both oil hydraulic and screw equalizing jacks. The sleeper cab accommodates two and rides four while on the road. It is completely equipped with lights and signals, carries all necessary gasoline, fuel oil, motor oil, kerosene and water. It is fully equipped for desert and mountain travel and every kind of missionary work.

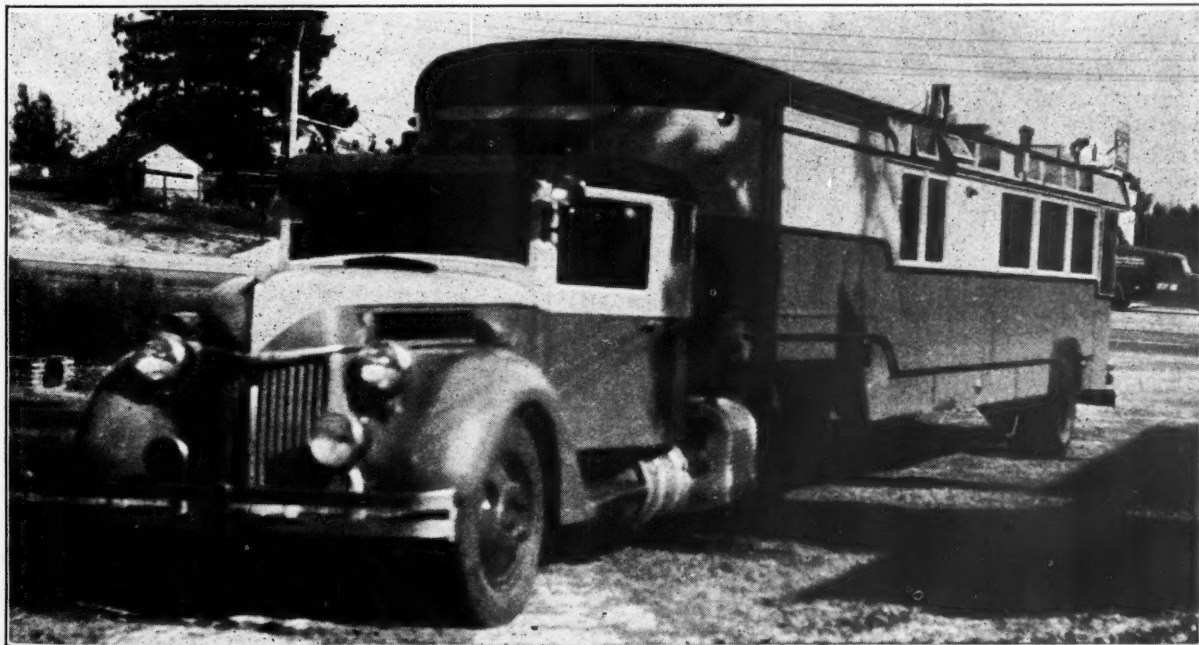
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This coach is 38 feet long and 10 feet in height. The gross weight, unladen, is 8,500 pounds. The over-all length of both tractor and coach is 49 feet 6 inches, with a width of 8 feet.

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